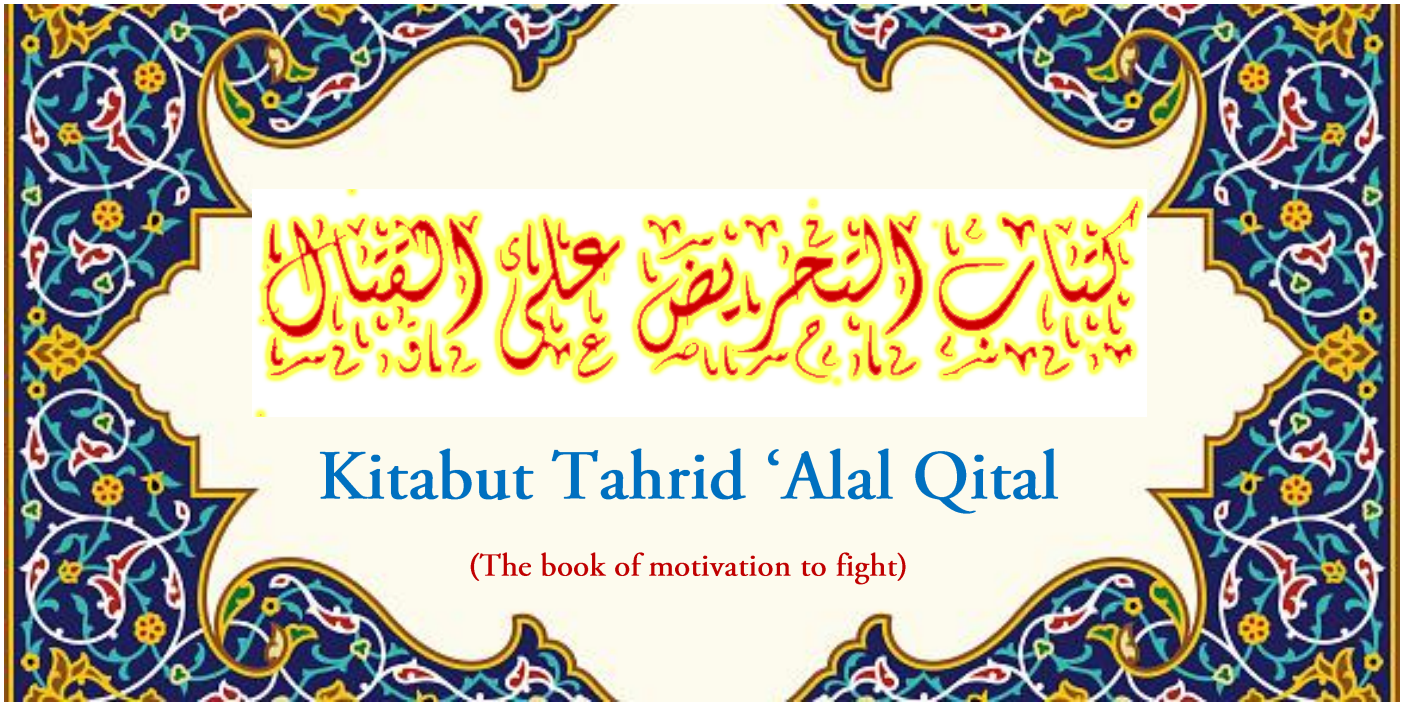
Kitābut Tahrīd ʿAlāl Qitāl
كتاب التحريض على القتال
(The book of motivation to fight)
Mus'ab Yıldırım
(Volume I)

InshaAllah[1], a new revolution in the field of *'Dawah ilal Jihad'*...

A book that caused a stir in the *'Dawah Ilallah'* forum....



Mus'ab Yıldırım
مصعب البرق

[1] Inshā’Allāh (إن شاء الله) means: "If Allah wills."

Note: The book was edited by:

The wise scholars associated with *Dawah Ilallah Forum* (https://dawahilallah.com/) and *Ababil Media* (https://bit.ly/ababilmedia).

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- **Mus'ab Yıldırım**

Dedication

The book *"Kitabut-Tahrid ʻAlal Qital"* is dedicated to those steadfast warriors—**the *Mujahideen fi Sabilillah***[2]—who:

- Stand as an unshakable fortress in the struggle for truth and the eradication of tyranny and falsehood.
- Have sold their lives and wealth to Allah ﷻ[3] in exchange for Paradise.
- Have abandoned the comfort of their homes and made the mountains, forests, and caves their dwelling places.
- Seek the bliss of *Jannah*, sometimes under the shadow of a gun and sometimes amidst the fire of a tank.
- Have rushed to the battlefield as protectors and saviors in response to the cries of the oppressed women, children, and the persecuted *Ummah*[4].
- Have orphaned their own children so they may stand beside the orphaned children of the Ummah.
- Have sacrificed their mothers and widowed their wives to preserve the honor and dignity of the Ummah's mothers and sisters.
- Shed tears in the depths of the night, humbly beseeching their Lord for the honor of martyrdom.
- Have lost limbs, noses, ears, and more in the face of the enemy, yet continue to endure a life of hardship.
- Keep a firm grip on the reins of their steeds, always ready to respond to the cries of a helpless woman, a terrified child, or a wronged brother.

My Beloved *Mujahid* Brothers!

With a heart overflowing with warmth and love, I humbly place before you this token of my devotion. Kindly accept it as a gift.

A humble devotee at your service,

- Mus'ab Yıldırım

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[2] *Fighters in the way of Allah* ﷻ

[3] The symbol ﷻ stands for "*Jalla Jalaluhu*" (جل جلاله), which is an Arabic honorific meaning "Glorious is His Majesty" or "May His Majesty be Exalted".

[4] "*Ummah*" (Arabic: أمة) is an Arabic word that means "community" or "nation." In an Islamic context, it refers to the global community of Muslims—all those who follow the faith of Islam, regardless of nationality, ethnicity, or geography.

InshaAllah ﷻ**, the book *"Kitabut Tahrid 'Alal Qital"* will ignite unbearable frustration and inner turmoil in the hearts of:**

- Those who are eager to erase *Jihad* entirely from the Qur'an in an effort to please their masters—the Jews and Christians.
- Those who falsely label *Jihad*, as mentioned countless times in the Qur'an and Hadith, as "terrorism in the name of Islam," deliberately misleading the Muslim youth.
- Those who separate religion from governance and indulge in the worship of multiple deities and lords.
- The tyrannical governments that brand Jihad as "terrorism" and impose so-called "zero tolerance" policies against it.
- The mercenary forces of the so-called "anti-terror" regimes, including intelligence agencies and counterterrorism units, whose sole concern is to suppress the *Mujahideen*.
- The so-called "civilized society" that seeks to spread immorality and corruption among Muslim youth.
- Those who furrow their brows in distress the moment they hear the word "*Jihad*."
- In short, all atheists, apostates, so-called progressives, and Islamophobes.

====== The only cure for their agony is "***Jihad fi Sabilillah***[5]."

- Mus'ab Yıldırım

[5] *Fighting in the way of Allah* ﷻ

بسم الله الرحمن الرحيم

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ
ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ

"O Prophet! Motivate the believers to fight."

(Surah Anfal 8:65)

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Introduction:

"Tahrid ʻAlal Qital": A Forgotten Obligation

الحمد لله وحده والصلاة والسلام على من لا نبي بعده- أما بعد

In Light of the Current Global Situation

Given the present state of the world—the unrelenting aggression upon the Muslim *Ummah*, the forced displacement of Muslims from their lands and the unlawful occupation of Muslim territories, the indescribable torture inflicted upon our imprisoned brothers, the dishonor of our mothers and sisters, and the dominance of apostate governments in Muslim countries—the sincere scholars (*fuqahāʾ*) of the *Ummah* who uphold the truth have arrived at the following verdict:

"In the current situation, ***jihad* and *qitāl*** (armed struggle) are individually obligatory (*fardh al-ʻayn*) upon every able-bodied Muslim around the world. This obligation remains in effect until the lands of Islam are reclaimed, the apostate regimes are overthrown, and the security of Muslims is restored globally through the establishment of the Caliphate (*Khilāfah*). No one who is capable of fighting is exempt from this command."

Understanding the Term *Fardh al-ʻAyn*

The term *fardh al-ʻayn* refers to those obligations decreed by Allah ﷻ *Subhānahu wa Taʻālā*[6] that are binding on each individual Muslim personally and independently. Examples include offering the five daily prayers at their prescribed times, fasting during the month of Ramadan, reciting the Qur'an correctly in prayer, and memorizing essential portions of it.

In contrast, there are commands that are not individually binding. If some members of the Muslim community fulfill them, the obligation is lifted from the rest. These are known as *fardh al-kifāyah*—such as conducting the funeral prayer or memorizing the entire Qur'an.

There are also duties that, depending on the circumstances, may shift between being *fardh al-kifāyah* and *fardh al-ʻayn*. One such duty is *jihad*—fighting in the path of Allah

[6] *"Glory be to Allah, the Most High."*

ﷻ. Under normal circumstances, it may be considered a collective duty (*fardh al-kifāyah*), but in exceptional situations, such as now, it becomes *fardh al-ʻayn*.

Jihad Today: A Personal Obligation

In today's context, jihad is unquestionably *fardh al-ʻayn*—a personal obligation upon every Muslim who is physically and mentally able. If someone neglects this duty, they are considered by Allah ﷻ *Subhānahu wa Taʻālā* as one who has deliberately abandoned an obligation (*fāsiq*), even if they are engaged in other acts of religious devotion.

Just as striving in other areas of the faith does not nullify the obligation to fulfill the acts of praying or fasting, likewise, no other form of Islamic effort can serve as an excuse to abandon *jihad* when it is personally obligatory. One **must** engage in jihad. If not, they are still regarded as someone who has neglected a divine command (*fāsiq*), no matter how devout they may appear in other fields of Islamic work.

The Grave Sin of Abandoning Jihad

In such a condition, turning away from jihad is classified as a **major sin (*kabīrah*)**. And even one major sin is enough to lead someone to Hell.

Though Regrettable, It Is the Truth

Though it pains the heart to admit, the reality remains: the very thing that is most urgently needed by the Muslim Ummah today—***jihad***—is also what the *Ummah* is most heedless of. The *Ummah* still lies in a deep slumber. Therefore, the time has come to awaken it.

Just as *jihad* today has become an individual obligation (*fardh al-ʻayn*) upon every able-bodied Muslim, so too is **motivating the Ummah to prepare for combat (*tahrīd ʻalā al-qitāl*)** an equally binding duty. It is part and parcel of this divine responsibility, just as *wudū'*[7] is a necessary precondition for prayer. For a successful *jihadi* movement is not something that can be shouldered by one or two individuals alone—it demands the collective effort of the entire Muslim *Ummah*.

It is for this great purpose—the revival of the *Ummah*—that we humbly present today's small but sincere effort: ***"Kitāb ut-Tahrīd ʻAlā al-Qitāl."***

[7] ***Wudū'*** (وضوء) refers to the ritual washing or ablution that Muslims perform before offering prayers (*ṣalāh*).

The Divine Command to Inspire Believers Toward Battle

To encourage the believers for armed jihad, Allah ﷻ the Exalted commanded His beloved Prophet ﷺ in the Qur'an:

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ

"O Prophet! Motivate the believers to fight."[8]

فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ ٱلْمُؤْمِنِينَ ۖ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

"So, fight in the cause of Allah ﷻ, O Prophet! You are accountable for none but yourself. And motivate the believers to fight, so perhaps Allah ﷻ will curb the disbelievers' might. And Allah ﷻ is far superior in might and in punishment."[9]

The Messenger ﷺ of Allah ﷻ fulfilled this divine obligation before our eyes—whether by personally demonstrating unmatched bravery on the battlefield, or by describing the virtues of *jihad* and martyrdom, or by delivering fiery speeches that stirred hearts, or by revealing the fleeting nature of this world, or by kindling in the believers a longing for Paradise.

His noble Companions (*Radiallahu Anhum Azmaeen*[10]) also followed his path, constantly inspiring the *Ummah* to rise for *jihad*. Let us look at a few such examples:

Example One: After the Battle of Uhud

Following the Battle of *Uhud*, when Abu Sufyan (still a disbeliever at the time) challenged the Prophet ﷺ to a second encounter at *Badr*, the Prophet ﷺ accepted the invitation with confidence. Meanwhile, Abu Sufyan told the Quraysh leaders he wanted to frighten the Muslims before engaging in battle. To this end, he hired some Jews, offering them double the usual wage, and sent them into Madinah in the guise of merchants. Their task was to spread a rumor that the Quraysh army was coming to *Badr* in overwhelming numbers—far larger than anything the Muslims had faced before.

[8] *Surah Anfal 8:65*
[9] *Sura Nisa 4: 84*
[10] "May Allah be pleased upon all of them"

The Muslims in *Madinah* believed the rumor. Visible anxiety spread across their faces. When news of this fear reached the Prophet ﷺ, he addressed his Companions with unshakable resolve:

والذي نفسي بيده، لأخرجن وإن لم يخرج معي أحد

(O my Companions! If you fear fighting the idolaters, then know this:) By the One in whose hand is the soul of Muhammad, even if none of you go, I will go alone to face them at *Badr*.

The Prophet's ﷺ firm words erased all traces of fear from the hearts of his Companions. The very next day, the Muslims set out toward *Badr*. As for Abu Sufyan, although he had initially begun his journey with his army, a mysterious fear overtook him, and he returned to *Makkah* without engaging in battle.[11]

Example Two: The Prophet ﷺ Longing for Martyrdom

To encourage the Companions toward martyrdom, the Prophet ﷺ himself expressed a profound longing for it, saying:

والذي نفسي بيده لوددت أني أقتل في سبيل الله، ثم أحيا، ثم أقتل، ثم أحيا، ثم أقتل، ثم أحيا ثم أقتل

"By the One in whose hand is Muhammad's soul! I dearly wish to be killed in the path of Allah ﷻ, then brought back to life, then killed again, and then brought back to life and killed again—repeatedly."[12]

Example Three: The Journey to *Hudaybiyyah*

The Prophet ﷺ once saw in a dream that he and his Companions were entering the Sacred Mosque (*Masjid al-Harām*), receiving the keys to the *Kaʻbah*, and performing *Tawāf* [13]. Acting upon this vision, on the 1st of *Dhul Qaʻdah*[14] in the sixth year of *Hijrah*[15], the Prophet ﷺ set out for *Makkah* with around 1,400 to 1,500 Companions. They bore only the minimal arms of a traveler—sheathed swords.

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[11] *Al-Maghāzī by Al-Wāqidī, 1/387*

[12] *Bukhārī 3123, Muslim 1876*

[13] ***Tawāf*** is the act of walking around the Kaʻbah seven times in a counterclockwise direction as a form of worship and devotion to Allah.

[14] is the eleventh month of the Islamic lunar calendar.

[15] The **Hijrah** refers to the migration of Prophet Muhammad (ﷺ) and his followers from *Makkah* to *Madinah* due to the order of Allah ﷻ in 622 CE to escape persecution and establish a State based on Islamic *Shariah*.

Upon hearing of their approach, the *Quraysh*[16] held a council and resolved to prevent the Prophet ﷺ from entering the sanctuary at any cost. As the Muslims reached a place called *Saniyyatul-Marār*, Budayl ibn Warqā al-Khuzāʻī came to meet the Prophet ﷺ with members of his tribe. These were among the people of *Tihāmah* who sincerely supported the Prophet ﷺ.

Budayl informed him that Kaʻb ibn Luʼayy and ʻĀmir ibn Luʼayy were stationed near *Hudaybiyyah* with a large force and an abundance of camels, including many with young. They were prepared to fight and block access to the *Kaʻbah*.

In response, the Prophet ﷺ declared with thunderous resolve:

إِنَّا لَمْ نَجِئْ لِقِتَالِ أَحَدٍ، وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قُرَيْشًا قَدْ نَهِكَتْهُمُ الْحَرْبُ، وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاءُوا مَادَدْتُهُمْ مُدَّةً، وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلاَّ فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ، لأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي، وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ

“We have not come to fight anyone. Rather, we have come to perform *ʻUmrah*[17]. War has already exhausted the *Quraysh* and harmed them deeply. If they wish, I am willing to make a truce with them for a set period, during which they will not stand between me and the people.

If Allah ﷻ grants me victory, and they wish to join the faith as others have, they may do so. Otherwise, they may remain in peace. But if they reject this offer, then by the One in whose hand is my soul, I will continue to fight them for this cause until my neck is severed. And Allah ﷻ will surely establish His religion.”[18]

Example Four: The Battle of *Muʼtah*: A Fierce and Unequal Encounter in the History of Islam

The Battle of Muʼtah stands as one of the most harrowing and unequal confrontations in the history of Islam. In preparation for this battle, the Messenger ﷺ of Allah ﷻ appointed three commanders in succession—with the instruction that if one fell as a martyr, the next would raise the banner, and so forth.

[16] The ***Quraysh*** was the powerful and influential tribe of Makkah to which Prophet Muhammad (ﷺ) belonged, known for their leadership, control over the *Kaʻbah*, and opposition to the early spread of Islam.

[17] ***ʻUmrah*** is a lesser pilgrimage to Makkah that can be performed at any time of the year, involving specific rituals such as Tawāf, Saʻī, and the cutting of hair, but it is not obligatory like Hajj.

[18] *Bukhārī 2732*

Only three thousand Muslim warriors confronted an allied force of over two hundred thousand Roman and Arab troops. The Muslims had neither anticipated such overwhelming numbers nor were they prepared to face such a colossal army. In truth, they had never even imagined the enemy would gather such a force.

It was then resolved to send a message to the Prophet ﷺ, informing him of the enemy's vast strength. Perhaps he would send reinforcements, or otherwise issue a command as he deemed fit.

At that moment, Hazrat ʻAbdullāh ibn Rawāhah (RA)[19] stood up. With fire in his heart and faith on his tongue, he delivered a powerful address that ignited courage in the hearts of the Muslims:

يَا قَوْمِ، وَاللَّهِ إِنَّ الَّتِي تَكْرَهُونَ، لَلَّتِي خَرَجْتُمْ تَطْلُبُونَ الشَّهَادَةُ، وَمَا نُقَاتِلُ النَّاسَ بِعَدَدٍ وَلَا قُوَّةٍ وَلَا كَثْرَةٍ، مَا نُقَاتِلُهُمْ إِلَّا بِهَذَا الدِّينِ الَّذِي أَكْرَمَنَا اللَّهُ بِهِ، فَانْطَلِقُوا فَإِنَّمَا هِيَ إِحْدَى الْحُسْنَيَيْنِ إِمَّا ظُهُورٌ وَإِمَّا شَهَادَةٌ

"O people! By Allah ﷻ, what you now dread is the very thing you once set out to seek—martyrdom. We do not fight people relying on numbers, nor on strength, nor on superiority. We fight them for the religion through which Allah ﷻ has honored us. So advance! For before us lie only two beautiful outcomes—either victory or martyrdom."[20]

The books of *Seerah*[21] and *Hadith* are enriched in countless instances of such motivations to fight. All praise is due to Allah ﷻ alone.

Dear Brother,

Jihad is a decree from Allah ﷻ, the Most High. And Allah ﷻ never burdens a soul beyond its capacity. Islam is the religion of *fitrah*—the innate disposition of humanity. The *iman* (faith) of a true believer is a power that, when given the right environment, proper guidance, and direction, can erupt like a force of nature.

It is now our obligatory duty to awaken within every Muslim that dormant, hidden, or nearly extinct spirit of *jihad*—to stir within them a storm, a cyclone of conviction. We must kindle such sparks of faith that they grow into a blazing inferno of jihad, one that will, *Inshā' Allāh*[22], consume and reduce to ashes all the falsehoods of the world.

With this goal in sight, and by the mercy of Allah ﷻ, a humble attempt has been made to present before you a modest gift titled ***"Kitābut Tahrīd ʻAlāl Qitāl"***. It is hoped,

[19] *Radiallah Anhu* (May Allah be Pleased with him)
[20] *Sīrah Ibn Hishām, 2/375*
[21] the biography of Prophet Muhammad (ﷺ)
[22] *"If Allah wills"*

Inshā’ Allāh, that this book will awaken the slumbering hearts of the *Ummah*, cause a divine love for *jihad* to flow from hearts as hard as stone, and turn cold, frozen blood into an explosive force—an embodiment of "أَشِدَّاءُ عَلَى الْكُفَّارِ"[23].

May it spark a roaring call for jihad in every direction and shatter the seemingly impenetrable walls of distorted creeds and misguided beliefs. May Allah ﷻ, Glorious and Exalted be He, accept this book in that spirit. *Āmīn*[24].

My Dear Brother,

I firmly believe that the words contained in this book are not mine alone. They are the collective cry and anguish of every pain-stricken, sincere-hearted *mujāhid* brother. May Allah ﷻ, the Almighty, accept all the *mujāhidīn* across the world, grant them His divine support, and bestow upon them victory. And may He count me among the soldiers of that noble caravan. *Āmīn.*

In conclusion, I offer my eternal gratitude to those who labored tirelessly and unceasingly to refine, correct, and beautify this book—those who supported me with both their efforts and their prayers. I hold deep and everlasting gratitude in my heart for them, and I raise countless prayers on their behalf.

Especially, the debt I owe to the brothers of *“Dawah Ilallah Forum”* is one I can never repay. Their reward can only come from the Most Generous Lord. I pray that He, in accordance with His Majesty, rewards them with the best of recompense. ***Āmīn.***

My Beloved Brother,

Despite our utmost effort, it is natural that errors or shortcomings may remain within the book, for neither I nor we are above human limitations. If you come across any mistake or inconsistency, I kindly request that you bring it to our attention. We will remain forever grateful to you, *Inshā’Allāh.*

At the end of each volume, you’ll find a link to the “*Dawah Ilallah”* Forum’s post—you may inform us through the comments there, *Inshā’Allāh.*

[23] Meaning "Stern against the disbelievers". This phrase is mentioned in the Qur'an *(Surah Al-Fath, 48:29)*

[24] meaning "So be it" or "May it be so," and is commonly said at the end of a prayer or supplication, expressing hope for the acceptance of the prayer by Allah ﷻ.

May Allah ﷻ accept this small endeavor of ours, make it a means for our salvation, accept us as *mujāhidīn fī sabīlillāh* and as *da’ee ilallāh*[25], and finally grant us the honor of sipping from the cup of *shahādah*[26] and uniting with "*ar-Rafiq al-A‘lā*"[27].

Allāhumma Āmīn. Thumma Āmīn[28].

- Mus'ab Yıldırım

[25] "a caller to Allah," referring to someone who invites others to the path of Islam, guiding them to the teachings and worship of Allah.
[26] Martyrdom in the way of Allah ﷻ.
[27] *ar-Rafiq al-A‘lā* (الرَّفِيقُ الْأَعْلَىٰ) means "The Most High Companion" or "The Highest Companion," referring to the closest and most honored companionship, often used to describe the reward of being with Allah ﷻ in Paradise, or the exalted status of Prophet Muhammad (ﷺ) in the Hereafter.
[28] "O Allah, accept (my prayer). Ameen, and then Ameen again," expressing a strong plea for the acceptance of one’s supplication or prayer, with emphasis on the request.

Kitabut Tahrīd ʻAlal Qītal

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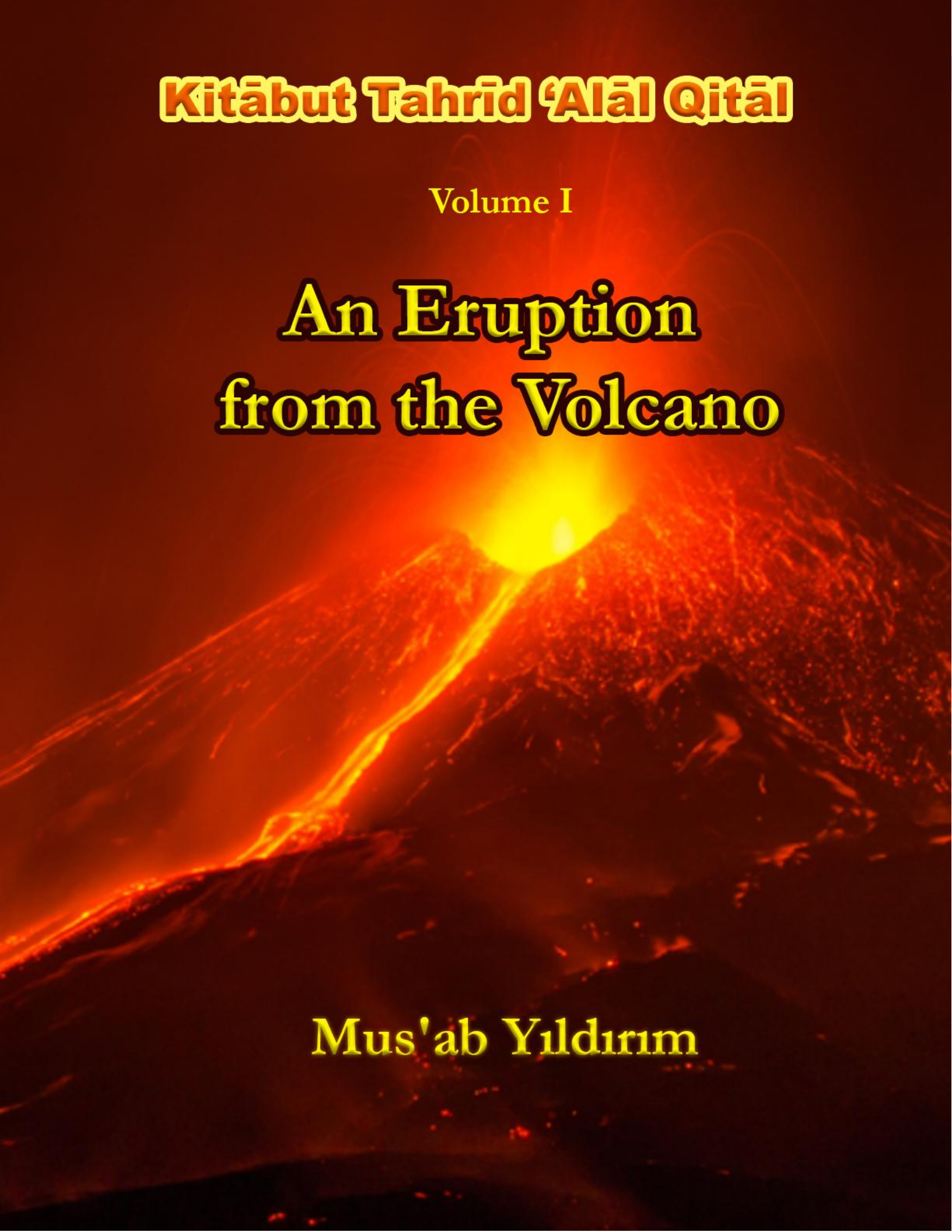
Kitābut Tahrīd ‘Alāl Qitāl

Volume I

An Eruption from the Volcano



Mus'ab Yıldırım

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Across the globe, the once-proud, blood-stained nation known as the "*Muslim Ummah*" now lies battered and scarred under the toxic grip of infidel aggression. From *Mashriq* to *Maghreb*, from the *Shimal* to the *Junub*[1]—today the Muslim nation drifts helplessly like a shattered reed. The very people who, for countless generations, led the world, ascended the golden peaks of honor and dignity, and brought the light of civilization to humankind are now the sole targets of savage, uncivilized attacks by the unbelievers. Today, the history of the Muslims has become a history of bloodshed. Today, it is a chronicle of insults and debasement, of oppression and cruelty, of rape and abduction, of imprisonment and incarceration. Today, it is the story of rights being stripped away and of subjugation. Today, it is the history of betrayal—of being victimized by the faith-selling hypocrites and traitors. Even though Muslims remain numerically dominant in their own lands, they are treated like minorities and deprived of religious freedom. But why have Muslims come to such a lamentable state?

Yet once we possessed a golden past and a radiant heritage. There was a time when we ruled half the world. Our heroes rode swift horses from one end of the earth to the other. Our bodies shone with vitality; our heads were held high in pride. In those days, every blow in battle would send sparks flying, and our every breath scattered embers. At dusk, though weary and bloodstained, we returned to our tents—and even then, in the deep of the night, the sound of weeping would rise from within. We were the warriors of the day and the ascetics of the night. No craggy peak or forbidding mountain could bar our caravan's way, nor could the raging, tumultuous sea. Our pride was to gallop along the ocean's surface, and our tradition was to coexist even with the fierce hyenas of the jungle. In this way, layer by layer, we gave birth to a myriad of astounding beliefs. It was unthinkable that anywhere on earth anyone would ever dare to shame us; it was inconceivable that anyone would dare to lift their eyes in disdain toward us.

But alas! Today all of that belongs to the past—a fable of bygone days. When we open our eyes and look around the world as it stands today, we are forced to confront a bitter truth. Our eyes well up with tears, our hearts shatter into pieces, our tongues fall silent,

[11] from the east (*Mashriq*) to the west (*Maghreb*), and from the north (*Shimal*) to the south (*Junub*), symbolizing all directions or the entire globe.

and our bodies grow numb. It seems there is nothing left for us to do but lament and bewail our fate. But why?

In the early days of Islam, a census was once taken in *Medina*. At that time the number of the Prophet's noble Companions was scarcely about one and a half thousand. With these one and a half thousand esteemed souls (may Allah ﷻ be pleased with them), the Messenger ﷺ of Allah ﷻ built an Islamic empire centered in *Medina*—a realm that, under Caliph Umar ibn al-Khattab, eventually spanned half the earth.

So, the question arises: if one and a half thousand Companions were once enough to establish Allah ﷻ's religion and secure the safety of the Muslims, then where have the 1.7 billion Muslims of today gone?

Despite the presence of hundreds of renowned *muftis*[2], authors, researchers, seekers of knowledge, the pious and the committed *da'is*[3], why do Muslims now find themselves in such dire straits?

Why do Western powers continue their relentless crusades against the Muslim world?

Why does mourning and wailing echo in every Muslim home?

Why are mothers' breasts left empty, and why does blood flow from brothers' chests?

Why is an unborn child in a pregnant mother shot dead by a sniper?

Why are innocent infants martyred amid the anguished cries and weeping of grieving mothers?

How can only one Christian, with audacity, enter a mosque and, as if playing a video game, slaughter hundreds of Muslims?

Why are Muslim bodies torn to pieces by bomb blasts?

Why are entire villages and cities reduced to desolation as Muslims are burned, killed, and razed?

Why are Muslims being expelled from their own lands?

Why are thousands of Muslim children martyred by chemical bombs?

Why are infants snatched from their mothers' arms, paraded around, and slaughtered?

From Afghanistan to Kashmir, from Iraq to Palestine, from Chechnya to the Uyghurs, from Myanmar to Assam, from Yemen to Syria—why do the accursed bands of Jews

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[2] ***Muftis*** are Islamic scholars or jurists who are qualified to issue legal rulings (*fatwas*) based on Islamic law (*Sharia*), interpreting the Qur'an, Hadith, and other legal sources to provide guidance on religious and ethical issues.

[3] ***Dā'īs*** (دَاعِيَة) are individuals who invite others to Islam, spreading its teachings and guiding people to the path of Allah ﷻ.

and Hindu–Buddhist–Christian miscreants, considering Muslim blood as cheap as water, spill it recklessly?

Why are countless sisters—from Fatema Noor of Abu Ghareeb Prison to Dr. Afia Siddiqui and innumerable other Muslim women—being subjected to barbarity today?

Why are my mother and my sisters being raped, their breasts amputated, their modesty defiled?

Why are the wombs of my mother and sisters spawning the fetuses of dogs, pigs, and hyenas?

Why do the bastard children of Jews, who killed my sister wearing a burqa, nonchalantly sit on her chest and sip coffee today?

Why do the infidels gleefully burn Muslims, as if they were mere insects, in a blaze?

From Guantanamo Bay to Bagaram Jail, from militant camps in deserted forts to Shibargan Jail, and from CIA secret prisons to the detention centers of Mossad and RAW—why, in the name of retribution, are thousands of naive Muslims being oppressed by the Americans and their cronies?

Why, in the prisons of tyrants, are my Muslim brothers and sisters stripped naked, forced to endure electric shocks in their most intimate parts, have their nails ripped out, needles plunged under their nails, beaten with bamboo sticks, day and night, until they bleed and are martyred?

Why are mosques being reduced to ashes by fire? Why is the Holy Qur'an burned and desecrated?

Today, how dare those contemptible Hindu miscreants, with their impure idols, place the Qur'an underfoot and desecrate it? Is this desecration aimed solely at the Qur'an? No—it is an affront to Allah ﷻ, to His Messenger, and to every Muslim!

Why are these miscreant Hindus forcing Muslims to exclaim "*Jay Shree Raam*"[4]?

Why are filthy, cow-urine-drinking Hindu terrorists killing Muslims on the charge of "sacrificing cows"?

And why, in a world teeming with Muslims, do godless renegades—the bastard rascals—have the audacity to deride Allah ﷻ and His Messenger? How do they dare to sketch caricatures of His Messenger ﷺ?

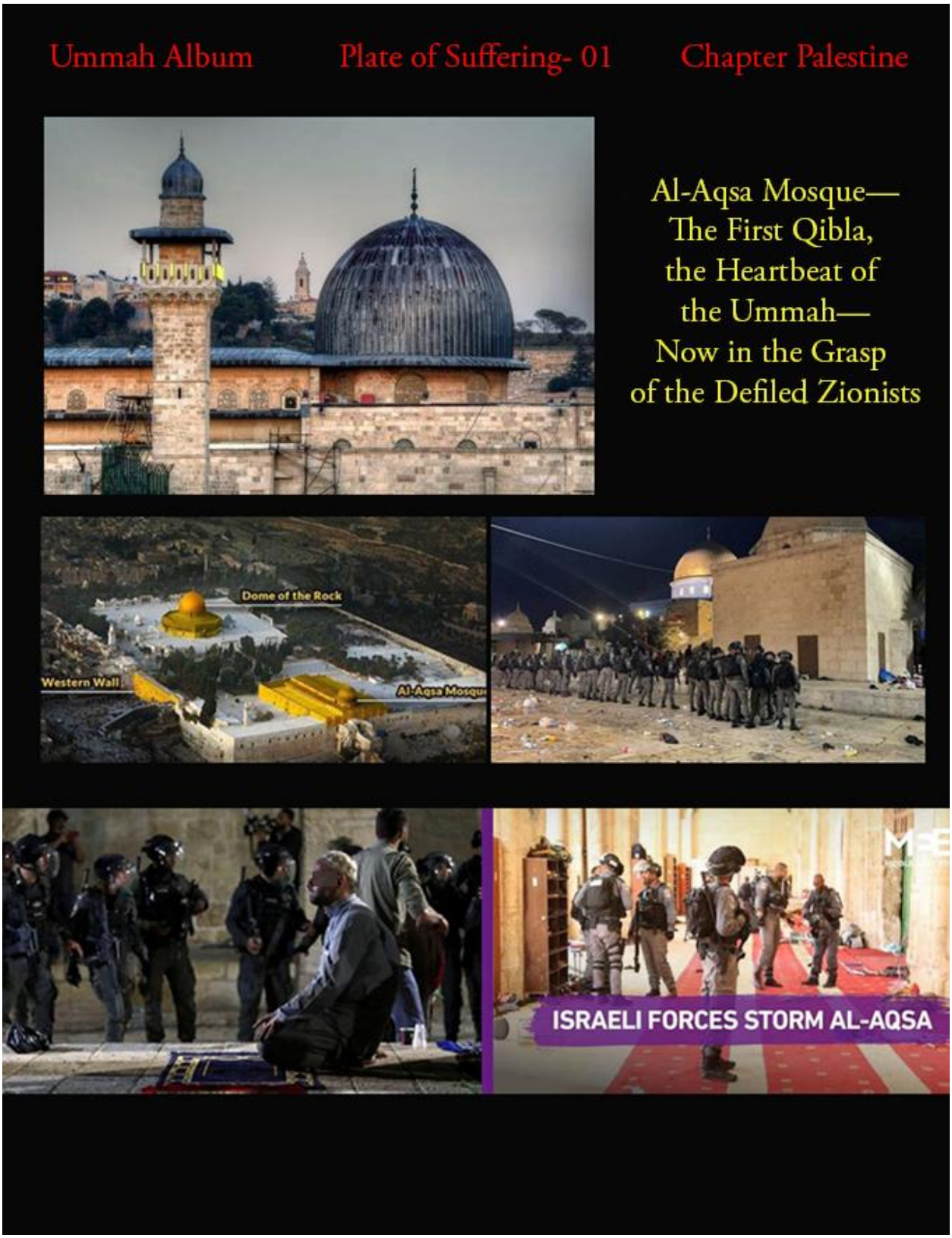
[4] Means "**Victory to Lord Ram**" or "**Hail Lord Ram.**" It is a common devotional expression used by Hindus to show reverence and worship for their Lord Ram, the hero of the ancient Indian epic *Ramayana*.

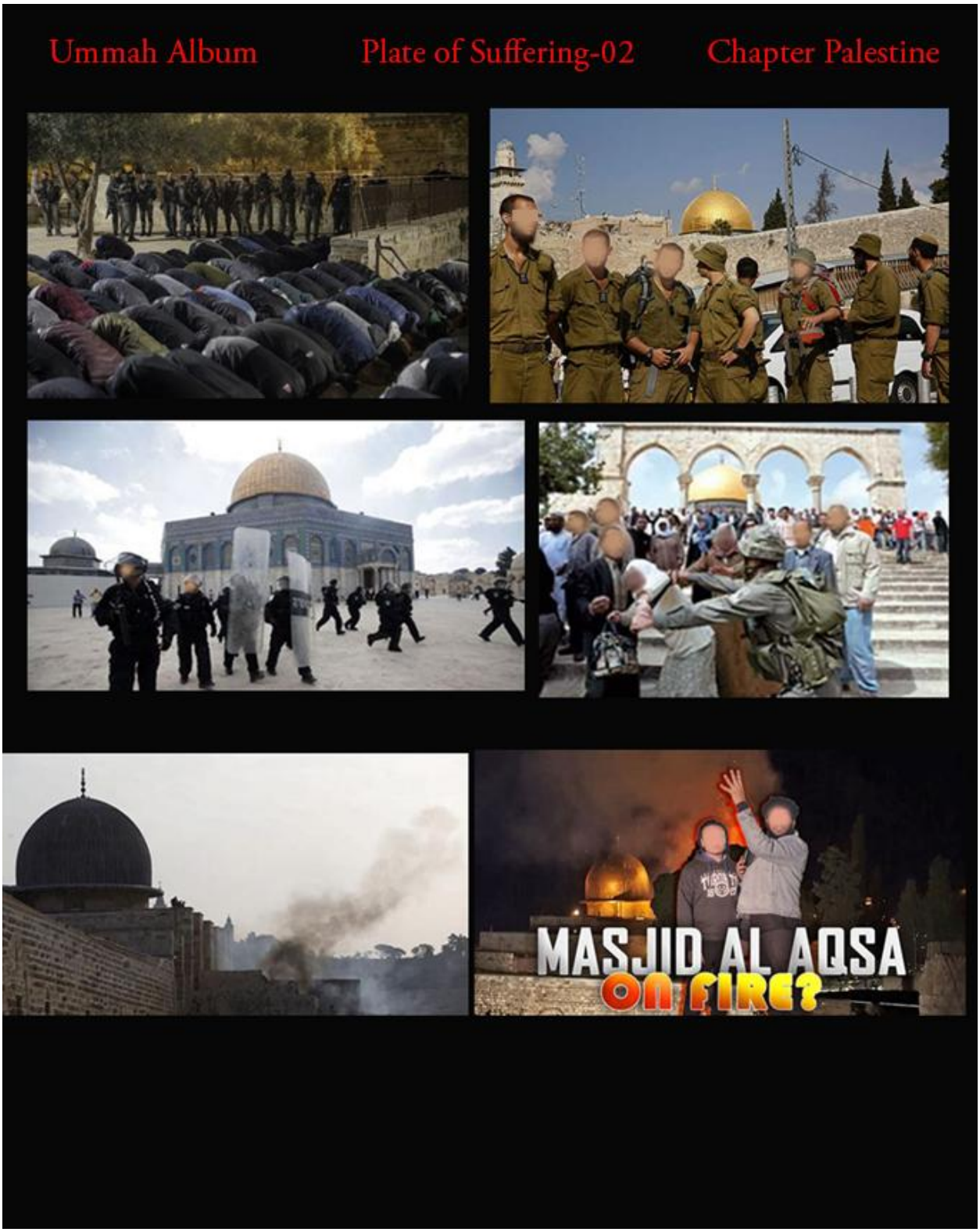
What is the reason that on the day the nasty Jews captured the first Qibla, Baytul Maqdis, they puffed up with pride and boasted, "Muhammad has gone, but he left behind some women"?

Why, today, does Israel—the pet of Europe and America—encircle Gaza with tanks and ground forces, transforming it into a fiery prison for Muslims?

Why, in war-torn Muslim regions across the globe, do infidels drop bombs on Muslim communities, leaving them with nothing to eat—not even a stray dog or cat to devour—when they are in desperate need of sustenance?

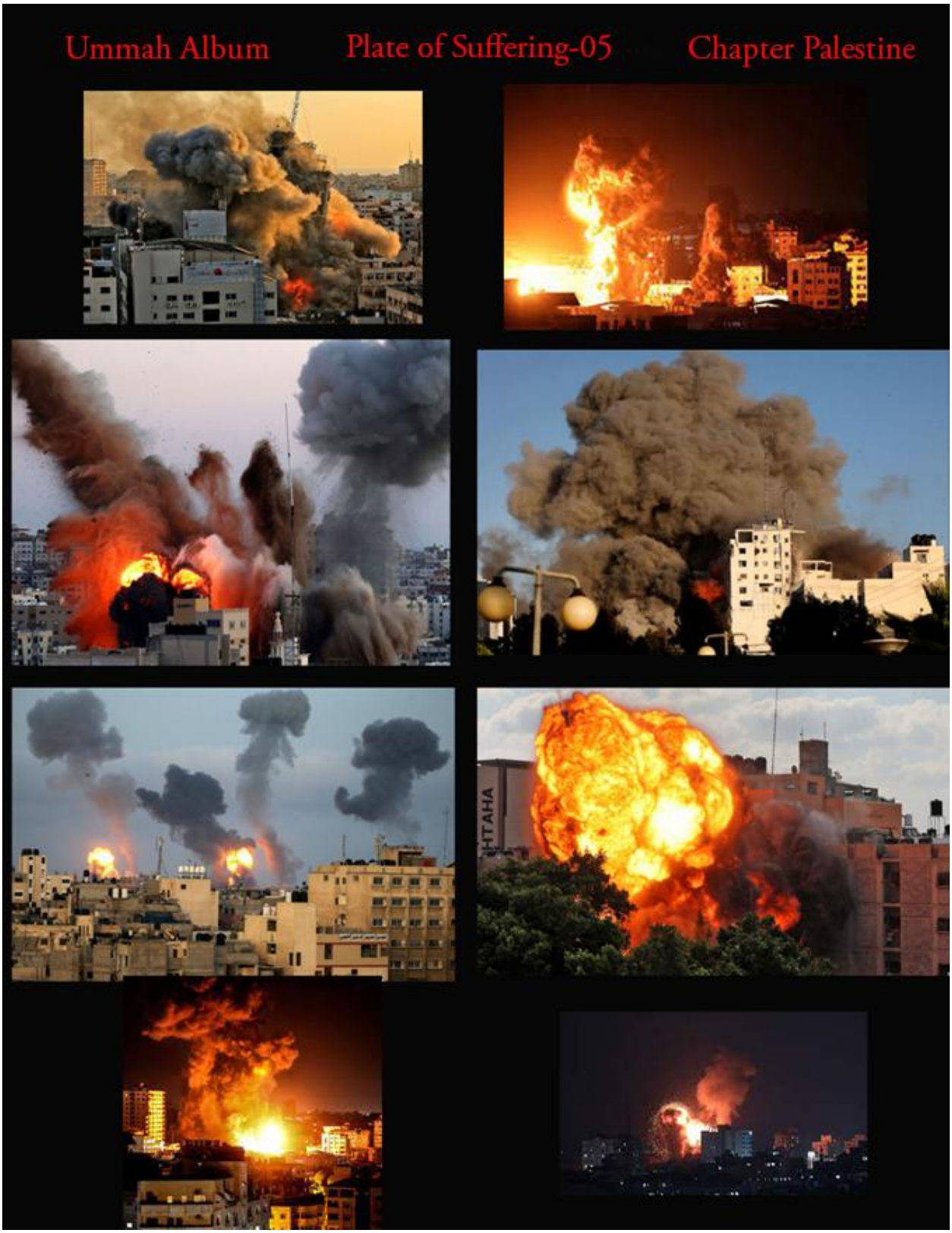
Why have Muslims today become like a rag drifting in the water? What is the cause? Why is this happening?.....


Ummah Album
Plate of Suffering- 01
Chapter Palestine
Al-Aqsa Mosque—
The First Qibla,
the Heartbeat of
the Ummah—
Now in the Grasp
of the Defiled Zionists
Dome of the Rock
Western Wall
ISRAELI FORCES STORM AL-AQSA


Ummah Album
Plate of Suffering-02
Chapter Palestine
MASJID AL AQSA
ON FIRE?

The Aggression of Accursed Zionism Upon Palestine
Palestinian Loss of Land 1947 to Present
Jewish Settlements
Palestinian Land
PALESTINE
1947
Israeli Land
Palestinian Land
ISRAEL
Partition Plan, 1947
Israeli Land
Palestinian Land
ISRAEL
1949-1967
Israeli & Occupied Land
Palestrian Land
ISRAEL
Present
Ummah Album
Plate of Suffering-03

Ummah Album
Plate of Suffering-04
Chapter Palestine


Ummah Album
Plate of Suffering-05
Chapter Palestine

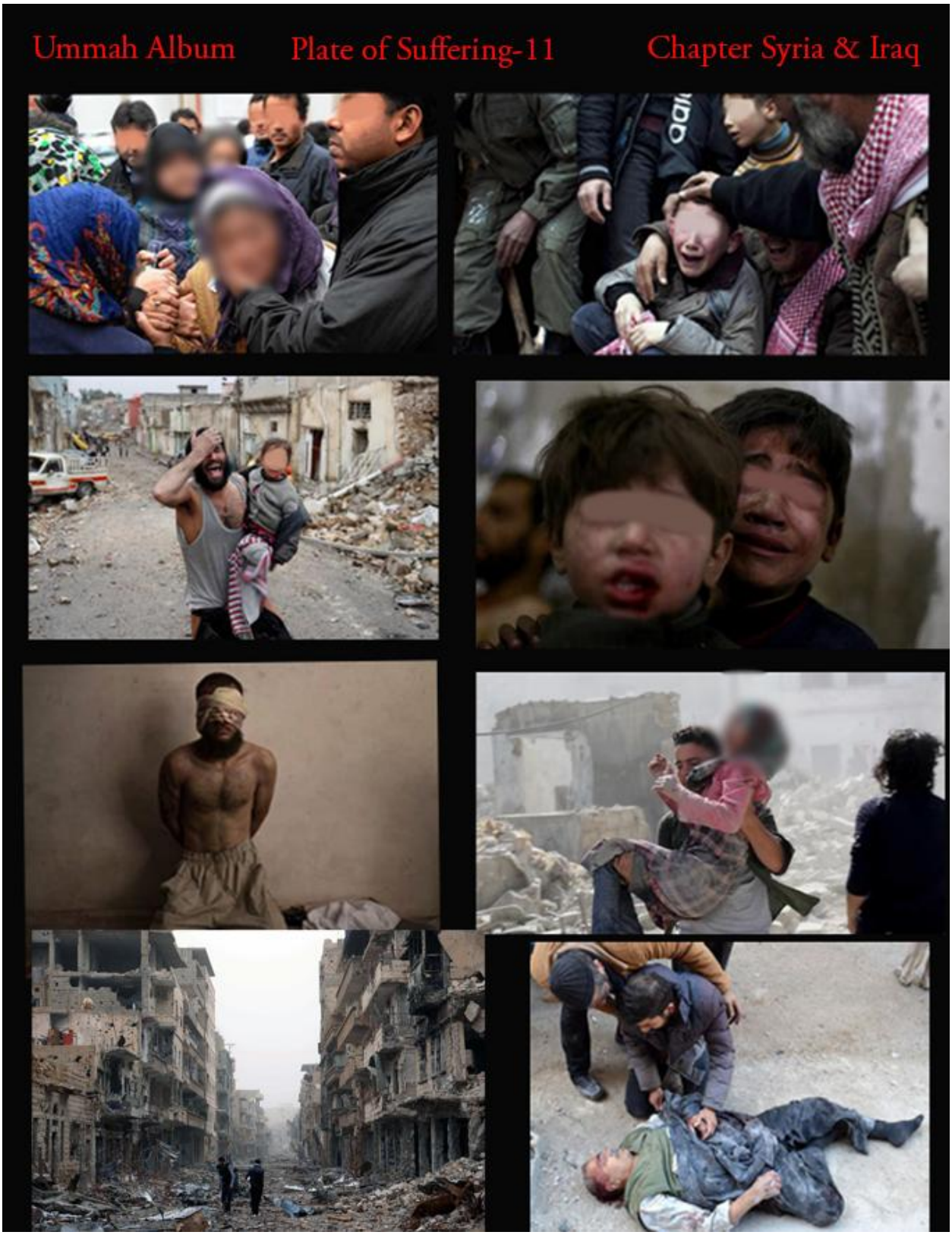
Ummah Album
Plate of Suffering-06
Chapter Syria & Iraq

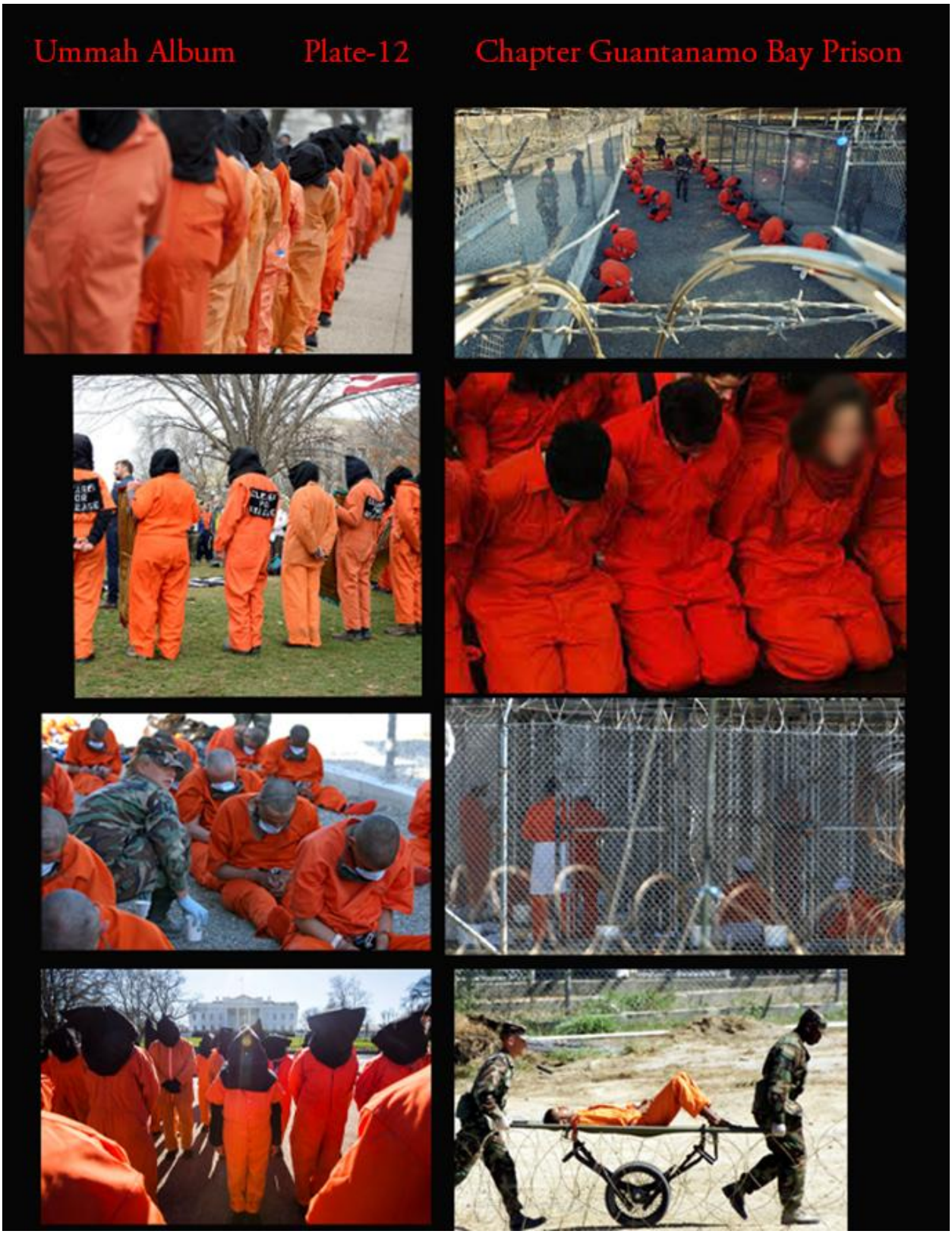
Ummah Album
Plate of Suffering-07
Chapter Syria & Iraq

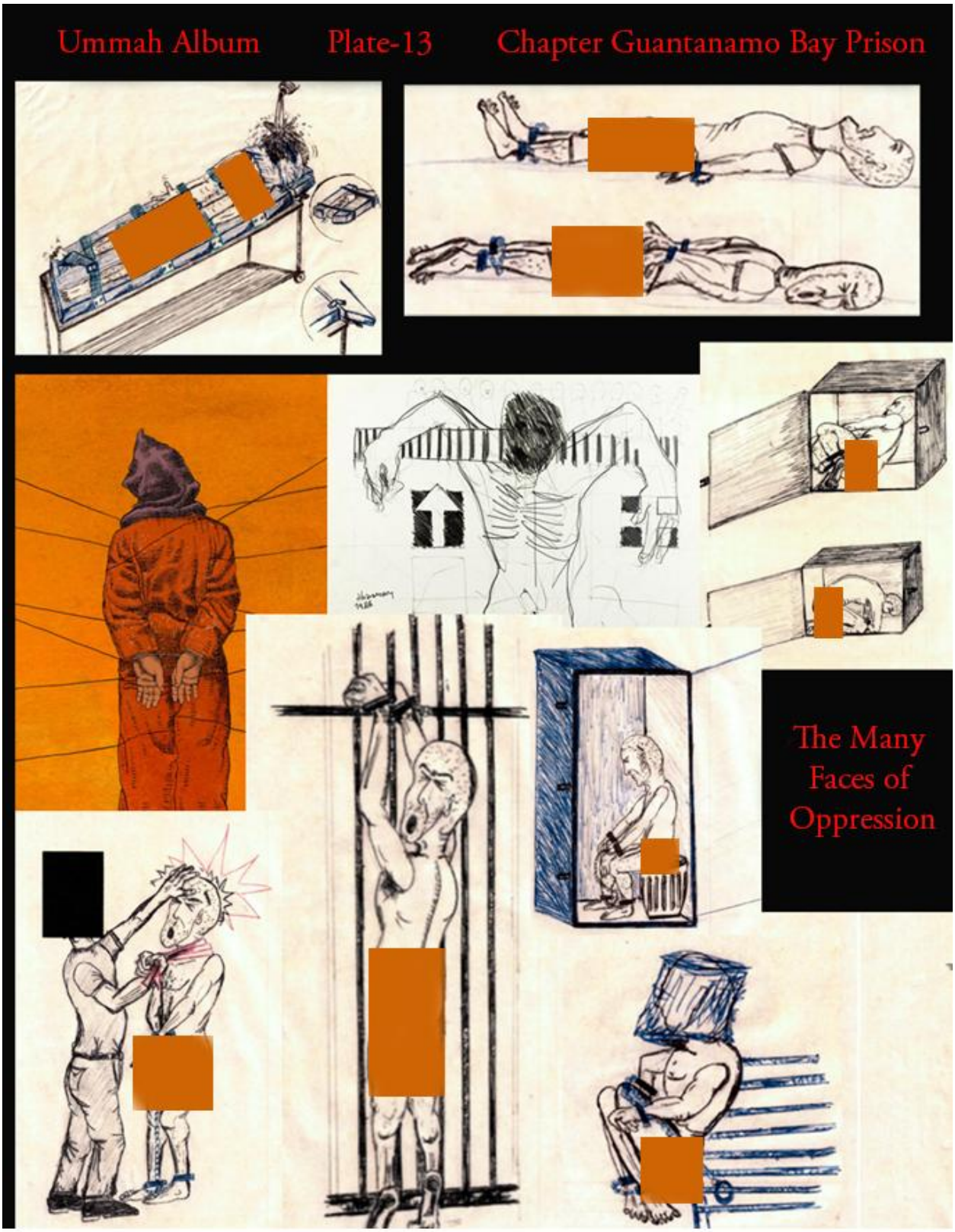
Ummah Album
Plate of Suffering-08
Chapter Syria & Iraq

Ummah Album
Plate of Suffering-09
Chapter Syria & Iraq

Ummah Album
Plate of Suffering-10
Chapter Syria & Iraq

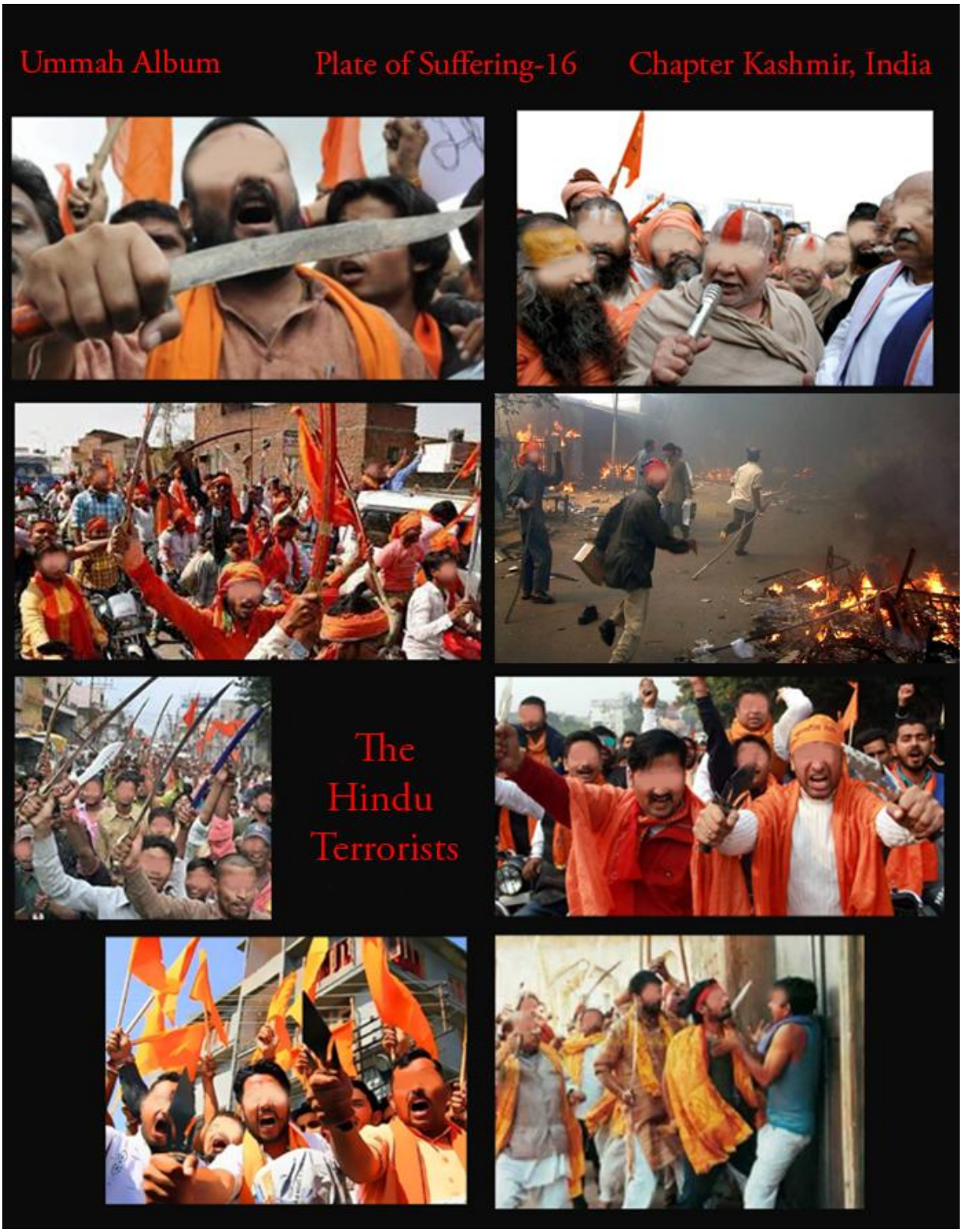

Ummah Album
Plate of Suffering-11
Chapter Syria & Iraq


Ummah Album
Plate-12
Chapter Guantanamo Bay Prison

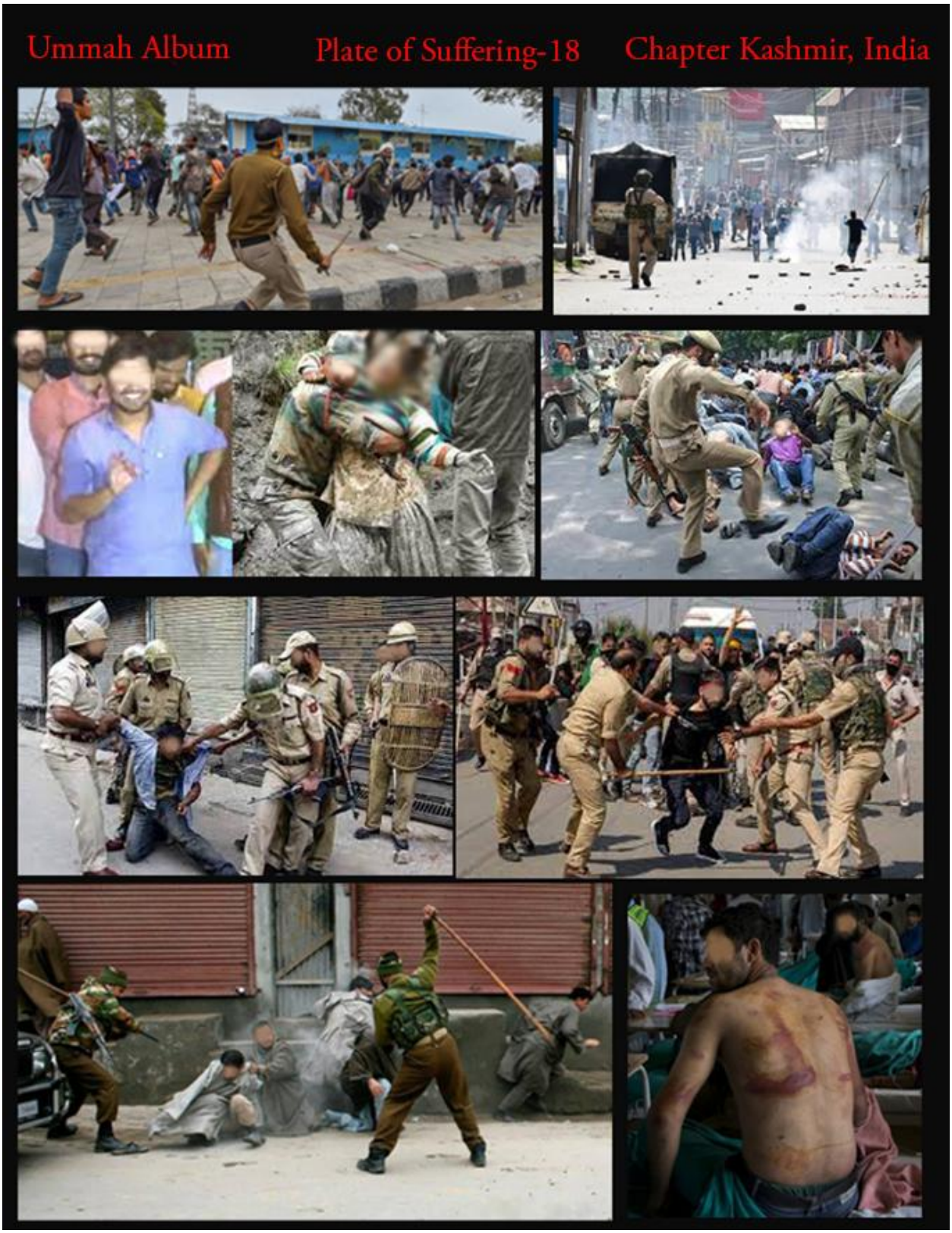

Ummah Album
Plate-13
Chapter Guantanamo Bay Prison
The Many Faces of Oppression

Ummah Album
Plate of Suffering-14
Chapter Uighur

Ummah Album
Plate of Suffering-15
Chapter Uighur
CHINA
LIES TO THE
WORLD


Ummah Album
Plate of Suffering-16
Chapter Kashmir, India
The Hindu Terrorists

Ummah Album
Plate of Suffering-17
Chapter Kashmir, India


Ummah Album
Plate of Suffering-18
Chapter Kashmir, India

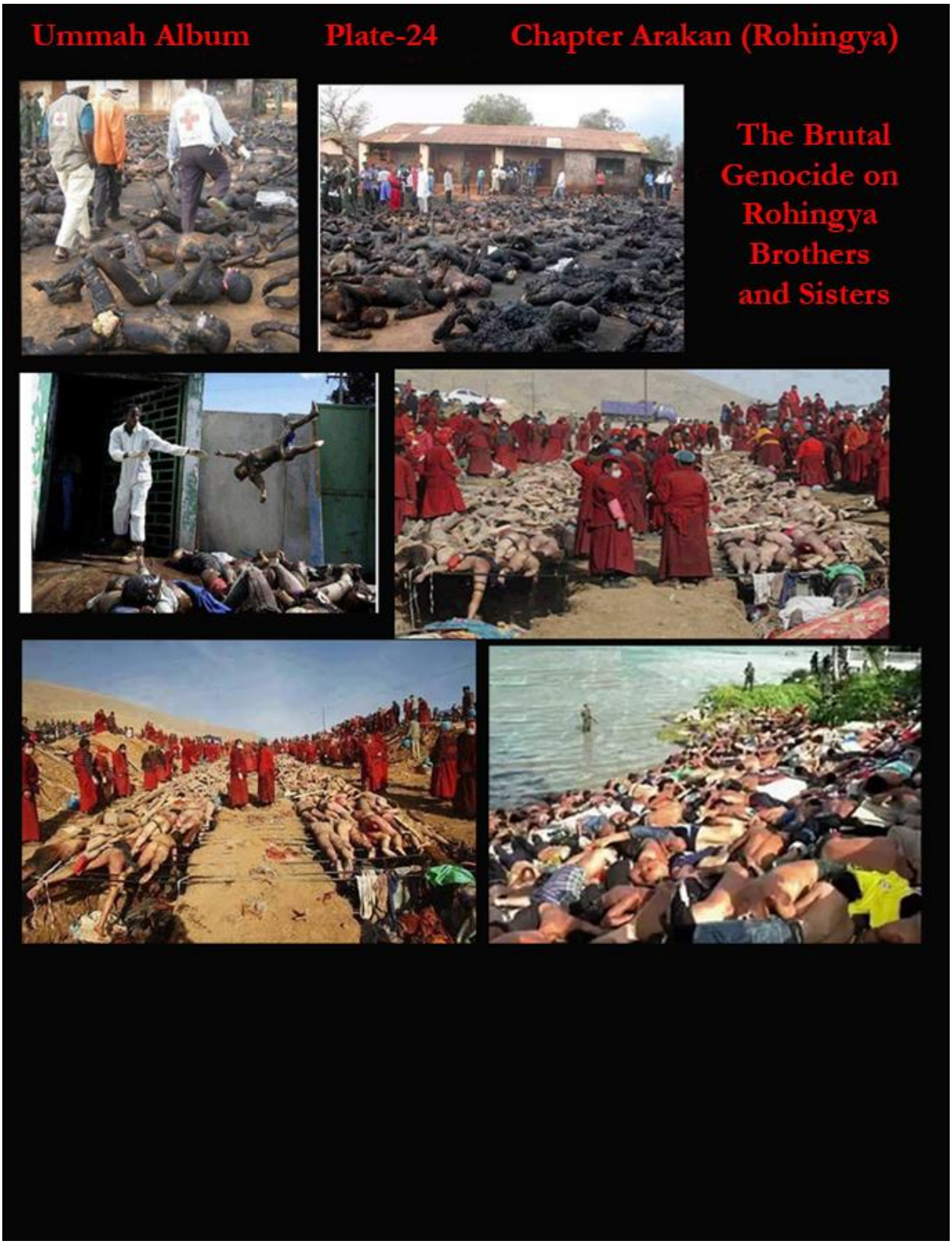
Ummah Album
Plate of Suffering-19
Chapter Kashmir, India

Ummah Album
Plate of Suffering-20
Chapter Kashmir, India

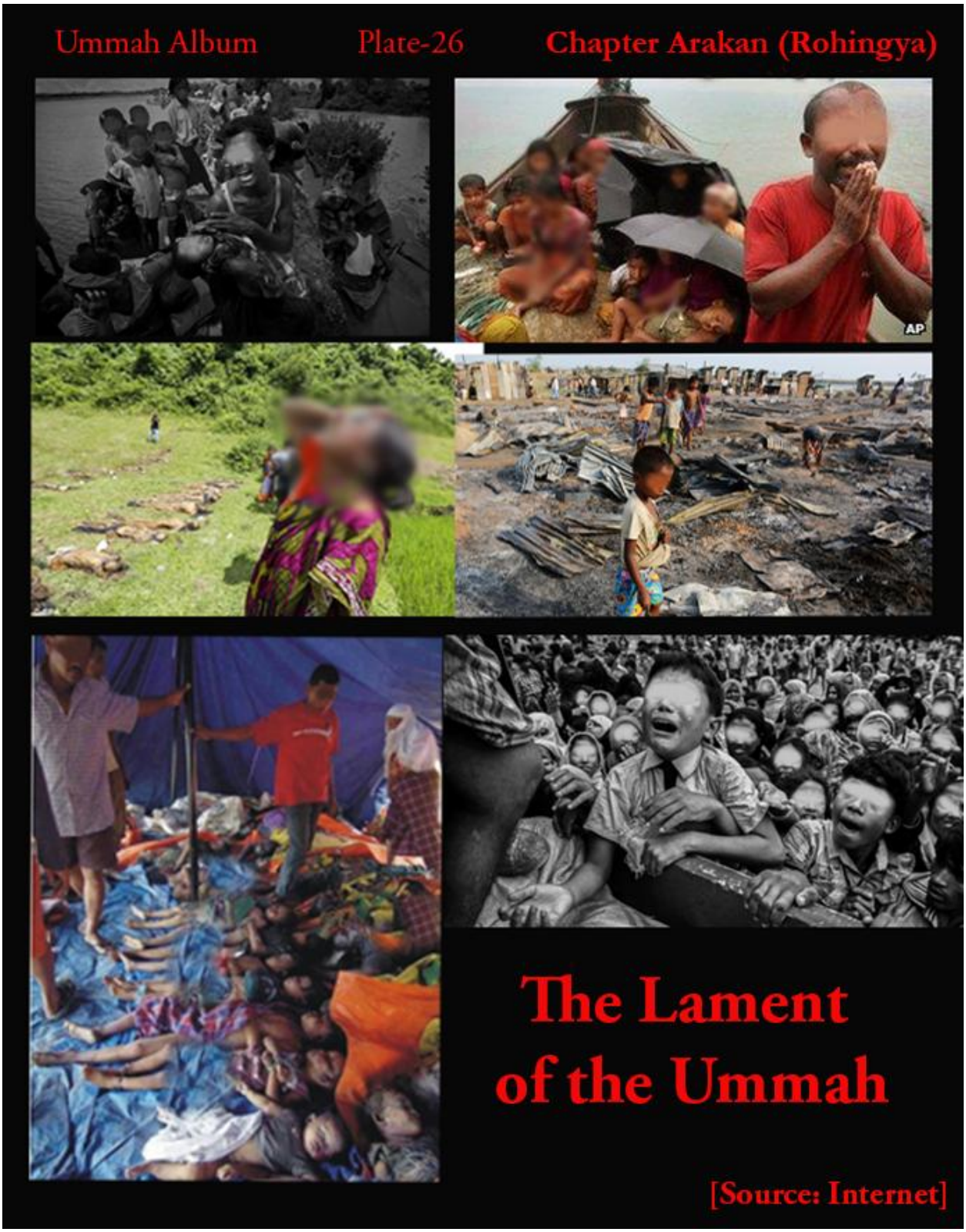
Ummah Album
Plate of Suffering-21
Chapter Kashmir, India
How Much Longer
Must We Hear the Cries of Our
Mothers, Sisters, and Brothers?
SYSTEMATIC EXTERMINATION
Stop
Genocide
in
Kashmir
OF MUSLIMS

Ummah Album
Plate-22
Chapter Arakan (Rohingya)
ROHIN GYA NO
The World is not only for Muslims
Iran on the Inside / Veterans and Service
THE FACE OF BUDDHIST TERROR
HOW MILITANT MONKS ARE FUELING ANTI-MUSLIM VIOLENCE IN ASIA
BY HANNAH BEECH
U Wirathu, leader of the radical 969 Movement

Ummah Album
Plate-23
Chapter Arakan (Rohingya)
In Arakan, Village After Village Has Been Burned to Ashes by Buddhist Terrorists


Ummah Album
Plate-24
Chapter Arakan (Rohingya)
The Brutal Genocide on Rohingya Brothers and Sisters

Ummah Album
Plate-25
Chapter Arakan (Rohingya)
The Rohingya Genocide


Ummah Album
Plate-26
Chapter Arakan (Rohingya)
AP
The Lament of the Ummah
[Source: Internet]

Some Self-Reflections

Where are the Western bootlickers today? Where are the rulers of the 57 Muslim-majority countries?

Why do they not stand beside the helpless Muslims? Why do they not raise the banner of war in defense of their brethren?

From the very beginning of Islam until today, why have the so-called Muslim rulers inscribed their names in the lineage of traitors like Abdullah ibn Saba, Hakim ibn Jabalah, Ashtar Malik, Mukhtar al-Thaqafi, Hasan ibn Sabbah, Ibn al-Alqami, Nasir al-Din al-Tusi, the Fatimid Shia, Mir Jafar, Mir Sadiq, and Yahya Khan?

Today, the stench of Muslim corpses fills every corner of the world! Mutilated bodies lie scattered, and the living barely cling to life in conditions worse than death!

Even after witnessing all this, why does a cry of agony not burst forth from our chests?

Once, the call of a single Muslim woman was enough to summon the conquerors of Sindh—where are their descendants today?

Why do those who claim to be the heirs of the great Muslim warriors not tremble with rage at the cries of Fatima Noor, Dr. Aafia Siddiqui, and other oppressed sisters?

Why do those who once rushed to the battlefield at the plea of a Christian woman now remain silent while thousands of Muslim children, homeless and destitute, suffer under the tyranny of the Crusaders?

Where are the 1.7 billion Muslims today? Where are they?
Where is the Khalid ibn Walid of this Ummah?
Where is Musanna ibn Harithah?
Where is Qaʻqa ibn Amr?
Where is Nuʻman ibn Muqarrin?
Where is Saʻd ibn Abi Waqqas? (May Allah ﷻ be pleased with them all)
Where is the bravery that once defined humanity?
Where is the conscience of the Muslim generation?
Where is our sense of honor and dignity?
Where is the movement to reform this decayed society?
Where is the true understanding of faith? Where is the correct creed?
Where is the pure congregation that longs for Paradise?

Where are the warriors on the path of Allah ﷻ?
Where are those who enjoin righteousness?
Where are those who forbid evil?
Where are those who fight to protect their honor, their families, their homes, and their wealth?
Where are the sincere hearts that ache for the *Ummah*?
Where? Where are they??

Has *Jihad* not yet become an individual obligation (*fardh-al-ayn*) upon every Muslim?
Has the time not yet come for Muslims to engage in the worship of the battlefield?
If not now, then when?

After all this, will we still not awaken?
After all this, will our senses still not return?
Do we still have the luxury of sitting idly by?
Where are the righteous brothers of the entire Muslim world today?

Where Are My Brothers in *Da'wah* and *Tabligh* Today?

Where are my dear brothers who once toiled in the path of *Da'wah* and *Tabligh*?
Why do we not come to the battlefield? Why do we not strive in *Jihad* and *Qital*?
Why have we abandoned *Jihad*, thinking that *Da'wah* alone is the greatest prophetic duty?
Why do we sit inside mosques searching for the virtues of *Jihad* instead of standing on the battlefield?
Why do some of us believe that spilling Muslim's blood is *Jihad*?
Why do our sticks today strike the heads of our own *Ummah* instead of the forces of falsehood?
Why do our wretched swords empty the chests of Muslim mothers instead of confronting the enemy?
Why have we still not returned to the true spirit of *Da'wah*?
Why do we still not forbid evil in its true essence?
Why do we not proclaim (perform *a'lan* for) Jihad from our mosques? Why do we not deliver sermons (*Bayan*) on Jihad?
Why do we not include the *Fazael-e-jihad* (Virtues of Jihad) in our circles of knowledge (*Ta'lim*)?

Why do we still not discuss *Qital* and *Shahadah* among ourselves?
Why do our consultation assemblies (*Mashwara Majlis*) not deliberate on Jihad?
Why do our elders not motivate us towards a lifelong journey of *Hijrah* and *Jihad*?

Beloved brothers in *Tabligh!*

When will our *"Khurooj"* (journey of preaching) be for Jihad?
When will our *"Gasht"* (outreach) take the form of military expeditions?
When will our *"two-and-a-half-hour efforts"* conclude, and our entire lives be dedicated to *Jihad*?
When will our work of building faith be completed, so that our faith itself prepares us for *Jihad*?
When will our role as guards of the *Markaz* (center of *Da'wah*) transform into guards of Muslim lands and their borders?
When will our frozen blood turn into an explosive force against the disbelievers?
When will the sticks in our hands start speaking as machine guns?
When will the bundles on our backs turn into mines?
When will our provisions become bombs that explode against our enemies?
When will the flames of revenge rise from our hearths?
How much longer will the battlefield wait for my brothers? How much?

Where Are the Right Spiritual Guides Today?

Where are the righteous spiritual leaders today? Where are their disciples?
Where are the brothers from the *Khanqahs* (spiritual retreats)?

Beloved brothers!

Why do we sit idly at home, shedding not a single drop of sweat, yet consider ourselves great *Mujahideen*?
What kind of asceticism do we follow? Is there any greater asceticism than *Jihad*?
What kind of sacrifice of the instinct (*Nafs*) do we claim to make? Is there any greater struggle against the instinct (*Nafs*) than Jihad?
What kind of seclusion do we seek? Is there any better retreat than the dark caves of the mountains?
When will our *Khanqahs* turn into fortresses?
When will our gatherings be filled with discussions of *Jihad*?
Is fleeing from Jihad not a disease of the soul?
Is fear of tyrants and falsehood not an illness of the heart?

Is striving to eliminate the fear of death not a true effort of spiritual purification?
Is slitting the throat of cowardice not the real “*Tazkiyah*” (purification)?

Dear brother!
Is Jihad not a command of Allah ﷻ?
Is abandoning Jihad not a major sin?
Just as the purification of the soul is an obligation from Allah ﷻ, is Jihad not equally an obligation from the same Lord?

Tell me, please!
When will our silent *Dhikr*[1] turn into earth-shattering war cries?
When will the beads of our *Tasbih*[2] count the bodies of martyrs?
When will our tear-soaked prayer mats be drenched in the fresh blood of sacrifice?
When will we awaken? When?

Where Are My Brothers from the Islamic Political Parties?

Where are my brothers who work for Islamic political parties today?

Those who shake the streets in the name of *Jihad*—why do we not rush to the real battlefield for true *Jihad*?

Those who stand on platforms singing the praises of democracy—why do we not come to the battlefield and fill the sky and earth with the echoes of *Takbeer*[3]?

Those who shout slogans against falsehood in processions—why do we not take up arms against falsehood in the field of battle?

O my beloved brothers!

Why do the voices of *Jihad* still not rise from our gatherings and assemblies? Why do we cling to the so-called “battle of votes” instead of engaging in the true armed *Jihad*?

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[1] **Dhikr** (ذِكْر) means "remembrance" in Arabic, and refers to the practice of repeating and reciting the names, attributes, and praises of Allah, or other specific supplications, to maintain spiritual awareness and connection with Him.
[2] The **beads of Tasbih** (تسبيح) are a tool used by Muslims to assist in the remembrance of Allah (dhikr) by helping them keep track of the number of times they recite specific phrases, such as "Subhān Allāh," "Alhamdulillah," or "Allāhu Akbar." etc.
[3] refers to the declaration of the greatness of Allah (God). The phrase *"Allahu Akbar"* (الله أكبر), which translates to "Allah is the Greatest", is central to Islamic worship and is a form of *Takbeer*.

Where in history has Islam ever been established through the rotten democracy of Abraham Lincoln?

Did Erdogan or Morsi succeed in making alcohol forbidden? Did they eradicate usury? Did they shut down the brothels? How much of Islam did they truly establish after coming to power?

How many days did the Messenger ﷺ of Allah ﷻ lead processions with his companions? How many days did they submit memorandums to the disbelievers demanding their rights?
For how long did the Messenger ﷺ of Allah ﷻ compromise with disbelief?

Is *Jihad* not the true Islamic politics?
How much longer will we continue deceiving ourselves?
How much longer will we lie to our own hearts?
How much longer?

Where Are My Generous, Charitable Brothers?

Where are those generous souls who spend selflessly for the pleasure of Allah ﷻ?
Where are they today?

My beloved brother!

We give abundantly for mosques and madrasahs—why do we not think of donating for the battlefield of *Jihad*?

Yet, donating for *Jihad* is not only necessary but holds far greater rewards!

We eagerly extend our hands to help the poor and needy—so why do we not extend them towards the *gurabaa* (unknown) *Mujahideen* brothers?

Does *Jihad* not require immense financial support?

Who will provide for the *Mujahideen* who have left behind their homes, wealth, and families, stepping into the path of Allah ﷻ with empty hands?

Who will support the helpless families of those who set out in the way of Allah ﷻ?
Who will wipe away the tears of the families of the martyrs?
Who will put food into the mouths of those hungry brothers and sisters?
Who will gather funds to free our imprisoned brothers from the tyrant's dungeons?
Who will stand beside the wounded warriors who can no longer earn a livelihood?

Today, to revive the effort of *Jihad* worldwide, to keep the signs of Islam alive on this earth, not thousands, not millions, but billions are needed.

Who will give this wealth?
If we do not step forward, then who will?

Where are our *Ahl-e-Hadith/Salafi* brothers today?

Is there not a chapter on *Jihad* in the *Sahihain*[4]?
Is there not a chapter on *Maghazi*[5] in the *Sahihain*?
Who will act upon these hadiths?
Was *Jihad* absent from the lives of the *Salaf*[6]*?*
Was *I'dad* (preparation for Jihad) not part of the *Seerah* of the *Salaf?*
Were our *Salaf* not valiant conquerors?
Did the disbelievers not tremble at the mere mention of our Salaf?
Did their hearts not quake upon hearing their names?
Then why are we in this state today? Why have we turned away from *Jihad*?
Which *Salaf* are we truly following?

My dear brother!

If a Muslim brother fails to practice even a recommended (*mustahab*) deed, I feel great sorrow in my heart. Yet today, Islam is being erased from the world, the very existence of the *Ummah* is in peril. The Crusaders have united, determined to wipe out every last trace of Islam and the Muslims. They have made all the necessary preparations, while we remain asleep. We are dividing over minor disagreements, insulting one another, engrossed in secondary issues of *Shari'ah*[7], while the greatest obligation of our time slips away from us—yet we do not even take notice!

The *Ummah*, abandoning the *Shari'ah*, is seeking its progress within Western culture and governance, rushing headlong toward Hell in droves—yet my heart does not ache

[4] ***Sahihain*** (الصَّحِيحَان) refers to the two most authentic collections of Hadith in Islam: Sahih Al-Bukhari, and Sahih Muslim
[5] ***Maghāzī*** (مغازي) refers to the historical accounts or biographies of the military expeditions and battles led by Prophet Muhammad (ﷺ) during his lifetime.
[6] ***Salaf*** (سَلَف) refers to the early generations of Muslims, particularly the first three generations, who are considered the best models of Islamic practice and understanding.
[7] ***Shari'ah*** (الشريعة) refers to the **Islamic law** or the **path to follow**, which governs all aspects of a Muslim's life, including religious, ethical, social, and legal matters. It is derived from two primary sources: The Quran and the Sunnah.

for them! My eyes do not weep! My soul does not stir with concern! Why, my brother, why?

When will we think about *Jihad?*
When will we walk the path of *Jihad?*
When will we speak of *Jihad?*
When, my brother, when?...

Where are my beloved mothers and sisters today?

Where are those mothers who once prayed to Allah ﷻ for children, only so they could offer them as sacrifices in His path?

Where are those mothers who nursed their infants, longing to see them attain martyrdom?

Where are those mothers whose milk carried such strength that their sons tore down the empires of *Kisra* (The Persian Emperor) and *Qaysar* (The Roman Emperor)?

Where are those mothers who purchased weapons with their own hands and placed them in the hands of their sons, hoping they would achieve martyrdom in the way of Allah ﷻ?

Where are those mothers who cherished the thought of celestial maidens (*Hoor*) as their sons' brides more than earthly daughters-in-law?

Where are those mothers who paid the dowry of that heavenly union while still in this world?

Where are those mothers who took pride in the martyrdom of their children?

Where are my mothers, in whose homes, upon the martyrdom of a son, a wedding-like celebration would unfold, processions of joy would be held? Where are they today?

Where are those sisters who once rebuked and shamed their brothers for turning away from Jihad, handing them veils and robes in scorn?

Where is Safiyyah bint Abdul Muttalib today?
Where is Umme ʻUmarah?
Where is Asma binte Abu Bakr? (May Allah ﷻ be pleased with them all.)
Where are those mothers today? Where are those sisters today?
Where are those wives who once sent their husbands off to the battlefield with smiles

from their wedding chambers?
Where are the sisters of Tariq bin Ziyad and Muhammad bin Qasim?

Loving, affectionate, devoted—yet as unshakable as mountains in their faith. Those who loved Allah ﷻ and His Messenger above all, who bore separation from their dearest ones with patience. Where are my those sisters today?
Why do they not once again bind their hearts with stone and embrace patience?
Why do they not send their husbands, sons, and brothers to the battlefield to avenge the honor and dignity of the countless Muslim mothers and sisters suffering oppression, tyranny, and violation?
May Allah ﷻ have mercy on the mothers and sisters of the Ummah of our beloved Prophet ﷺ. May He grant them the highest protection of their honor and dignity. *Ameen*.

Where are the brothers upon the pulpits today?

Why do our pulpits still not echo with the call to *Jihad*?
Why do we not speak of the Islam of the Prophet ﷺ from our pulpits?
Why do we not hold gatherings of remembrance for *Jihad*?
Why do our pulpits no longer awaken the spirit of Jihad in the hearts of the common worshippers? Why?...

Where are the preachers and speakers of this *Ummah* today?

Why, when we shake the microphones, do we not awaken the *Ummah*?
Is it not our duty to inspire the Ummah for Jihad and prepare them for battle?
Then what kind of speeches have earned us "international fame"?

Where Are the Leaders of the Ummah Today?

Where are the leaders of this Ummah—our scholars, our noble brothers in knowledge?
Where are my beloved brothers, seekers of sacred knowledge?
Why, even now, do we remain silent?
Ah! What more can I say?

My chest feels as if it will shatter from grief.
My heart is heavy—motionless.
Words struggle to escape my lips.

Are we, the scholars of Islam, confined within four walls?
Is it not we who must answer most before Allah ﷻ for the state of this *Ummah*?

Were we not granted the very trust once borne by Prophets and Messengers?
Were we not entrusted with the same legacy bestowed upon the noble Companions?

Was it not our duty to lead this *Ummah*?
Was it not upon us to be the first to rise in their time of despair?
Was it not for us to weep first when the *Ummah* bleeds?
To leap into the battlefield without hesitation?
To raise the sword first in defense of truth?
Were we not meant to be the boldest warriors of the Ummah?

Whose duty is it to reconnect the *Ummah* to true Islam—
To the Islam of the Prophet ﷺ,
To the Islam of the Companions?

Who should ignite their spirits for *Jihad*?
Ah! What has happened to us?

The Qur'an that once crowned the *Sahabah* with bravery,
that turned them into lions and swords of Allah ﷻ—
why has it left us spineless and soft?

The same Qur'an that refused to let the *Sahabah* remain indoors,
driving them instead to the frontlines—
why has it turned us into docile housebound souls?

The Qur'an turned the *sahabas* into nuclear bombs—
why are we now unable to even be a spark?

Why doesn't the Qur'an reach below our throats anymore?

Why do we study the Hadith yet avert our eyes from the lives of those who cited them?

If their knowledge made them warriors,
why does ours make us cowards—timid and apathetic to *Jihad*?

Why are we not roaring like the Sahabah once did?

Why is manhood itself asleep in us?

Why do the enemies of truth see us as nothing more than flies and insects?

Why do we sell our faith for such a low price?

Why have some of us become slaves to falsehood?
Why are we now seated at the feasts of tyrants,
adorning ourselves with their poisonous gifts
and praising the very systems that are poisoning the soul of this *Ummah*?

Why do we now obey the rule of the *Tāghūt*[8] (false gods and oppressors)?
Why are we nourished in the laps of atheist tyrants?

Why do we crave government recognition for our educational system?

Why do we too call those who bleed for the *Ummah* "terrorists"?

Why do we issue *fatwas*[9] that declare lands of oppression as lands of peace?

Why are we afraid to proclaim: "*Jihad* is now a personal obligation (*fardh al-ʻayn*)?

Do we not see the state of our *Ummah*?

Can we not hear the cries of the widows, the orphans, the wounded?

What are we waiting for?
Whom are we waiting for?
What day are we hoping for?

Will we finally issue the *fatwa* for *Jihad* when our own wives are raped before our eyes?
When our daughters are stripped of dignity?
When our mothers' chests are torn open?
When infants are crushed beneath boots?
When the babies we cradle are hurled into fire?
When our seminaries are padlocked?
When we are massacred wholesale?

Is that when we will act?

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[8] *One who is worshipped or obeyed besides Allah, or anything that rebels against or transgresses the limits set by Allah.*
[9] A *fatwa* (plural: *fatwas* or *fatawa*) is a formal legal opinion or ruling given by a qualified Islamic scholar (called a *mufti*) on a question or issue related to Islamic law (*Sharia*).

Why are we so eager to declare our *madrasas*[10] "terror-free" before the *kuffār*[11]?

Why are students of Islamic knowledge beaten and expelled for speaking of *Jihad*?

Why have we taken a stance against *Jihad*?

Why are thousands of so-called "*muftis*[12]" signing *fatwas* to erase *Jihad* from the earth?

Why are we sitting in air-conditioned rooms, feasting on biryani, while issuing *fatwas* against the hungry, fearless *Mujāhidīn* of the battlefield?

What forces compel us to do this?

Why do we find satisfaction in issuing such disgraceful edicts?

Whom are we trying to please?

Never will Allah ﷻ, His Messenger ﷺ, or the sincere believers accept such deeds.
On the Day of Judgment, neither Allah ﷻ nor His Messenger ﷺ will even look at us.

Why do we, the scholars, not raise our pens against falsehood?

Why do we not speak against unjust governments?

Why are we silent on women ruling over us?

Why does our manhood not rise against their thrones?

What "wisdom" leads our so-called scholars to shake hands with female ruler drenched in the blood of our own *ʻulamā*[13]?

Why are we giving the title "The Mother of the Qawmi sect" to a *Tāghūt's* daughter?

From which Islam does such a teaching come?

Why are we ashamed to call a *mushrik* (polytheist) a *kāfir*?

Why are we afraid to call an atheist 'an atheist'?

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[10] A *madrasa* (also spelled madrassa, madrasah, or medrese) is an Islamic educational institution where students usually study religious subjects.

[11] The word *kuffār* (كُفَّار) is the plural of *kāfir* (كَافِر), an Arabic term that literally means "one who covers" or "conceals." In Islamic theology, it refers to someone who rejects or disbelieves in Allah, the Prophethood of Muhammad ﷺ, or the core tenets of Islam.

[12] A *mufti* (Arabic: مفتي) is a qualified Islamic legal scholar who has the authority to issue fatwas—formal legal opinions or rulings—on matters of Islamic law (Sharia).

[13] The term *ʻUlamā'* (Arabic: العلماء) is the plural of *ʻĀlim* (عَالِم), which means "scholar" or "one who possesses knowledge"—specifically, Islamic religious knowledge.

Who are we following?
What kind of Islam have we embraced?
Whose inheritors are we?

Was not our Prophet ﷺ the Prophet of the Sword?

Was he not sent to strike down disbelief?

Were there not 63 battles in his lifetime?

Then where is *Jihad* in our lives?

When did it vanish from our tradition?

Why, under the guise of "establishing religion" and "Islamic politics," are we embracing the rotten *kufr*[14] of democracy?

Why have we renamed the spoiled milk of the West as "Islamic democracy"?

Do we lack so much?

Why are we deceiving the *Ummah*?

Is usury-based economics Islamic?

"Is the 'prostitution of democracy' the women's freedom in Islam?"

Isn't insulting Allah ﷻ and His Messenger ﷺ the "freedom of speech" of democracy?

Aren't drug addiction and sexual promiscuity "personal freedom" of democracy?

Are marches and protests for establishing Islam with empty hands, just with prayer beads, and prayermates in hand, the *Sunnah* of our Prophet ﷺ?

Is appealing to *Tāghūt*[15] courts for justice the Prophetic way?

Why are we promoting these actions as acts of faith (*Iman*)?

Do these bear any resemblance to the religion of Rasulullah ﷺ?

Why are we inventing new beliefs that lead straight to Hell?

No! No more silence!

Our backs are against the wall!

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[14] *Kufr* (Arabic: كُفْر) is an Arabic term that literally means "covering" or "concealing." In Islamic theology, it refers to disbelief in Allah ﷻ, rejection of the truth of Islam, or ingratitude toward Allah ﷻ.

[15] *One who is worshipped or obeyed besides Allah, or anything that rebels against or transgresses the limits set by Allah.*

My tongue is unleashed—no one can silence it now.

Today I am a rebel—
a curse upon falsehood and its slaves.
I raise the banner of defiance across the world.

I declare rebellion against every false, fabricated, modern Islam—
against every version that does not create warriors but cowards,
that makes the *Ummah* weak and castrated.

I will raise the standard of the Islam taught by the Prophet ﷺ to his Companions.

I will sing only the song of that Islam which the *Sahabah* held close to their hearts.

No more songs from me—only flames.

My pen will become a sword, writing the manifesto of fury.

My veins do not carry blood—they carry fire.

My bones do not hold marrow—they forge sparks.

I am a blaze that will burn the tents of falsehood to ash.

Today, I will fear no one but Allah ﷻ.
No power, no tyrant's gaze, no slanderer's tongue can silence me.

Even if I stand alone—
I will fight alone.
I will wage Jihad against every *Tāghūt* on earth.

I do not want a funeral.
I do not want burial rites.
I want martyrdom.

Let me perish before Islam is erased.

This life means nothing if not spent for Allah ﷻ, His Messenger ﷺ, and the *Ummah* of Muhammad ﷺ.

Everywhere I turn, I see only the suffering of my people.
Every sound carries their cries.
I am no longer sane with grief and rage.
So do not silence me—
do not hold my tongue.

To the true people of truth,
those whose lives reflect the life of the Prophet ﷺ
whose path mirrors the *Sahabah*—
may my parents be sacrificed for them.

I am their servant.
Let them keep me in chains or set me free.
I will carry their shoes.
I will straighten them.
I will wear their sandals as a crown on my head.
And for them, I will sacrifice my life.

Remedy for the aches

My Beloved Brother,

Can anyone deny the truth that today, because *Jihad* has been forsaken, the *Ummah* stands leaderless, orphaned, and humiliated—defeated at every corner by the disbelievers and subjected to their cruelty and oppression?

Why is the *Ummah* today living a life of sloth and indifference? Why has it abandoned *Jihad*?
The very *Ummah* that once led the entire world, that once stood as the guide of all nations—why has that very *Ummah* been pushed aside, and others taken its place?

Reflect a moment, and you will find no other reason. From the day the *Ummah* forsook *Jihad* and became engrossed in worldly pleasures, its downfall began.

عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ الأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الأَكَلَةُ إِلَى قَصْعَتِهَا " . فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ " بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهَنَ " . فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهَنُ قَالَ " حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ " .

Hazrat Thawban (may Allah ﷻ be pleased with him) narrates that the Messenger of Allah ﷺ said,

"The time is near when nations will summon each other against you, just as people call one another to a feast. Someone asked, "Will that be because we are few in number, O Messenger of Allah ﷺ?"

He ﷺ replied, "No, on that day you will be numerous, but you will be like the scum carried by a flood—weightless and insignificant. Allah ﷻ will remove the fear of you from the hearts of your enemies, and He will cast *'wahn'* into your hearts." Someone asked, "O Messenger of Allah ﷺ, what is ***'wahn'***?" He ﷺ said, **"Love for the world and hatred for death."**[1]

Know this well: love of the world and fear of death inevitably lead to *aversion to Jihad*—the abandonment of struggle in the path of Allah ﷻ.

Allah ﷻ, the Almighty, says:

[1] *Abu Dawud 4297, Bayhaqi*

فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ إِذَا فَرِيقٞ مِّنۡهُمۡ يَخۡشَوۡنَ ٱلنَّاسَ كَخَشۡيَةِ ٱللَّهِ أَوۡ أَشَدَّ خَشۡيَةٗۚ وَقَالُواْ رَبَّنَا لِمَ كَتَبۡتَ عَلَيۡنَا ٱلۡقِتَالَ لَوۡلَآ أَخَّرۡتَنَآ إِلَىٰٓ أَجَلٖ قَرِيبٖۗ قُلۡ مَتَٰعُ ٱلدُّنۡيَا قَلِيلٞ وَٱلۡأٓخِرَةُ خَيۡرٞ لِّمَنِ ٱتَّقَىٰ وَلَا تُظۡلَمُونَ فَتِيلًا ٧٧ أَيۡنَمَا تَكُونُواْ يُدۡرِككُّمُ ٱلۡمَوۡتُ وَلَوۡ كُنتُمۡ فِي بُرُوجٖ مُّشَيَّدَةٖۗ

“…Yet when fighting was prescribed for them, behold! A party among them feared men as they should have feared Allah ﷻ—or even more. And they said: ‘Our Lord! Why have You ordained fighting for us? If only You had granted us respite for a little while!’ Say: The enjoyment of this world is but brief, and the Hereafter is better for those who are mindful of Allah ﷻ. And not the least injustice shall be done to you. Wherever you may be, death will overtake you—even if you are in fortified towers…”[2]

عَنْ اِبْنِ عُمَر قَالَ، سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْل، اِذَا تَبَايَعْتُمْ بِالْعِيْنَةِ وَاَخَذْتُمْ اَذْنَابَ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتىّ تَرْجِعُوْا اِلىٰ دِيْنِكُمْ

Hazrat Abdullah ibn Umar (may Allah ﷻ be pleased with him) said: I heard the Messenger ﷺ of Allah ﷻ say,

"When you engage in *'Inah'* transactions (a form of interest-based trade), and hold fast to the tails of cattle, and become content with agriculture, abandoning *Jihad*—then Allah ﷻ will impose upon you such disgrace that He will not lift it from you until you return to your *Deen*[3].”[4]

عَنْ أَبِيْ بَكْرٍ الصِّدِّيْقِ قَالَ : سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْل، مَا تَرَكَ قَوْمٌ الْجِهَادَ فِيْ سَبِيْلِ اللهِ اِلَّا ضَرَبَهُمْ اللهُ بِذِلٍّ وَلَا أَقَرَّ قَوْمٌ الْمُنْكَرَ بَيْنَ أَظْهُرِهِمْ اِلَّا عَمَّهُم اللهُ بِعِقَابٍ

Hazrat Abu Bakr (may Allah ﷻ be pleased with him) said: I heard the Messenger of Allah ﷻ ﷺ say,

"No people ever abandon Jihad in the path of Allah ﷻ without Allah ﷻ afflicting them with disgrace. And no people tolerate evil among them without Allah ﷻ punishing them all collectively."[5]

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[2] *Surah An-Nisa, 4:77–78*

[3] "*Deen*" (Arabic: دين) is an Arabic term that means "way of life," "religion," or "system of living." In the Islamic context, *Deen* refers to the complete way of life prescribed by Allah ﷻ & shown by Prophet Muhammad ﷺ, encompassing beliefs, worship, morals, laws, and social systems.

[4] *Abu Dawud 3462, Bayhaqi 10484, Jami’ al-Ahadith 1603, Kanz al-Ummal 10503, Bulugh al-Maram 841*

[5] *Jami’ al-Ahadith 27035, Mu’jam al-Awsat 3839, Kanz al-Ummal 8447*

حَدَّثَنَا عُرْوَةُ الْبَارِقِيُّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الأَجْرُ وَالْمَغْنَمُ ".

Narrated by Urwah al-Bariqi (may Allah ﷻ be pleased with him): The Prophet ﷺ said, "There is goodness tied to the forelocks of horses until the Day of Judgment—[goodness in the form of] reward and spoils of war."[6]

Dear Brother!

Jihad! Jihad!! Jihad!!!

It is only war—*Jihad fi sabilillah*—that can restore the lost honor and dignity of the Muslim *Ummah*. The only path to liberation from the global onslaught of the disbelievers is the *Jihad* (fighting) in the path of Allah ﷻ.

"When you abandon Jihad, Allah ﷻ will impose upon you such humiliation that will not be lifted until you return to your religion."

Pay close attention to above hadith:

1. The Messenger ﷺ of Allah ﷻ equates *Jihad* with the very essence of the religion. From this, the immense importance of *Jihad* becomes clear. This also shows how deeply intertwined the survival of *Deen* is with *Jihad*.
2. The disgrace and humiliation that the *Ummah* is enduring today—this is not from the disbelievers. It is Allah ﷻ Himself who has imposed it upon us.

Allah ﷻ says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ

"O you who believe! If you help (the cause of) Allah ﷻ, He will help you and make your feet firm."[7]

This is the promise of Allah ﷻ, and Allah ﷻ never breaks His promise. Had Allah ﷻ willed that Palestine remain under Muslim control while the Jews desired to occupy it, they would never have succeeded. It is Allah ﷻ Himself who placed the curse of Zionism upon the Muslims of Palestine. Why? Because the *Ummah* has abandoned *Jihad* and busied themselves with becoming doctors, engineers, businessmen, or other worldly or even religious endeavors.

[6] *Bukhari, Hadith No. 2852*
[7] *Surah Muhammad 47:7*

It is Allah ﷻ who imposed the Buddhists upon the Muslims of Myanmar. Why? For the same reason.

It is Allah ﷻ who unleashed the coalition of disbelievers upon the Muslims of Syria. Why? Again—for the same reason: the abandonment of Jihad.

3. Deliverance from this condition will not come through *du'a*[8] alone, nor through other religious efforts. We must return to Jihad. Until the Ummah collectively rises for Jihad, Allah ﷻ will continue to set nation after nation upon the Muslims.

Dear brother!

Why are we not engaged in *Jihad*? Why do we not even *think* about Jihad? Even when it has become *fardh al-ʻayn* (an individual obligation)? Whom are we waiting for? What are we afraid of?

Allah ﷻ says:

ٱلَّذِينَ ءَامَنُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ وَٱلَّذِينَ كَفَرُواْ يُقَٰتِلُونَ فِي سَبِيلِ
ٱلطَّٰغُوتِ فَقَٰتِلُوٓاْ أَوۡلِيَآءَ ٱلشَّيۡطَٰنِۖ إِنَّ كَيۡدَ ٱلشَّيۡطَٰنِ كَانَ ضَعِيفًا ٧٦

"Those who believe fight in the cause of Allah ﷻ, and those who disbelieve fight in the cause of ***Tāghūt***[9] (falsehood). So, fight the allies of Satan; indeed, the plot of Satan is weak."[10]

And in another place:

فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِ

"So fear them not, but fear Me."[11]

أَتَخۡشَوۡنَهُمۡۚ فَٱللَّهُ أَحَقُّ أَن تَخۡشَوۡهُ إِن كُنتُم مُّؤۡمِنِينَ ١٣

"Do you fear them? Allah ﷻ has more right that you should fear Him if you are (true) believers."[12]

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[8] *Du'a* (دُعاء) in Islam means supplication — calling upon Allah ﷻ for help, guidance, forgiveness, or anything a person needs or desires. It is a deeply personal act of worship and connection between the believer and their Creator.

[9] *One who is worshipped or obeyed besides Allah, or anything that rebels against or transgresses the limits set by Allah.*

[10] *Surah An-Nisa 4:76*

[11] *Surah Al-Baqarah 2:150*

[12] *Surah At-Tawbah 9:13*

Now you tell me, dear brother—

Who is more powerful:

Israel or Allah ﷻ?
America or Allah ﷻ?
England or Allah ﷻ?
Russia or Allah ﷻ?
India or Allah ﷻ?
China or Allah ﷻ?
Myanmar or Allah ﷻ?
Iran or Allah ﷻ?
France or Allah ﷻ?

Wherever there is falsehood and *Taghut* in the world—can all their combined forces ever stand against Allah ﷻ?

Their armies, their weapons, their missiles, tanks, nuclear warheads—what strength do these have before a single command of Allah ﷻ?

Ah! Where has our feeling gone? Where has this *Iman* (faith) disappeared to? Why are we afflicted with such cowardice today?

Our *Rabb al-Karim*[13], our *Mawla*[14]—Allah ﷻ *Subhanahu wa Ta'ala*[15]—is He not more powerful than all?

Did He not drown the people of Prophet Nuh (peace be upon him) in a devastating flood?

Did the heavens not obey His command? Did the earth disobey Him even in the slightest?

Where are those who mocked Nuh (peace be upon him) now? Did not the wicked disbelievers perish?

The people of Prophet Hud (peace be upon him)—the nation of *ʿĀd*—were steeped in *kufr*[16] and *shirk*[17]. Were they not destroyed by a furious windstorm that blew against them for seven nights and eight consecutive days on a cursed, ominous stretch of time?

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[13] "*Rabb al-Karīm*" (رَبُّ الْكَرِيم) is an Arabic phrase meaning "The Generous Lord" or "The Noble Lord."

[14] "*Mawla*" (مَوْلَى) is an Arabic word with multiple meanings, e.g: Lord / Master, Ally / Supporter, Leader /Guardian etc

[15] *"Glory be to Him, and He is exalted above all."*

[16] *Kufr* (Arabic: كُفْر) is an Arabic term that literally means "covering" or "concealing." In Islamic theology, it refers to disbelief in Allah ﷻ, rejection of the truth of Islam, or ingratitude toward Allah ﷻ.

[17] *Shirk* (شِرْك) means "association" or "partnership." In Islam, it specifically means associating others with Allah ﷻ in belief, worship, or divine qualities.

They tasted the humiliation of punishment in this world—and the punishment of the Hereafter is even more disgraceful. Did they not say: "Who is stronger than us in power?" But what became of them?

Had you seen them, you would have seen them strewn like hollow trunks of uprooted palm trees. Do you see any trace of them now?

The people of Prophet Salih (peace be upon him)—the Thamud—disobeyed Allah ﷻ.
Were they not idol-worshippers like today's polytheists?
And the people of Prophet Shu'ayb (peace be upon him)—the dwellers of Madyan—they used to cheat in weights and measures and spread corruption in the land.
Did not Allah ﷻ seize them both with a mighty blast?
By dawn, they lay fallen in their homes—upside down—as if they had never even lived there.
And is not the punishment of the Hereafter even more severe?

Then shall the accursed ones of our era not be dealt with in the same way?

The people of Prophet Lut (peace be upon him) were guilty of shameless homosexuality.

Were they not destroyed in a manner most severe?
Were not their cities lifted up and then flipped upside down?
Were they not pelted with layer upon layer of stones from the sky?
And who did all this, if not Allah ﷻ?

Do today's Western nations, who glorify the same sins, imagine their fate will be more pleasant than that of their forefathers?

And what of Pharaoh—who arrogantly declared himself the "Supreme Lord"—where is he now?

He was a tyrant of the highest order, the builder of lofty palaces, the terror of the earth. Was he not drowned in the Nile along with his proud nation? Will today's modern-day Pharaohs be spared by Allah ﷻ?

Did Allah ﷻ not afflict Bani Isra'il with famine?
Who sent the flood upon them?
Who sent locusts to ravage their crops?
Who sent lice to bite them from head to brow?
Who sent frogs that covered their beds, food, and homes?
Who turned their food and water into blood?
Who sent the plague upon them as punishment?

Was it not Allah ﷻ?

And do the Jews of today believe they will escape unpunished?

Did Allah ﷻ not destroy Nimrod with a mere lame mosquito?

And when Abraha came to destroy the *Ka’bah*, who destroyed his mighty army of elephants with small birds?
Is He not Allah ﷻ—the All-Powerful, the Avenger?

And can anyone ever imagine the size of Allah ﷻ’s armies?

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

“And none knows the soldiers of your Lord except Him.”[18]

Turn the pages of history and reflect!

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

"And how many generations We destroyed before them! Do you perceive even a whisper of them, or hear from them the slightest sound?"[19]

And if Allah ﷻ helps us, can any crusader, any polytheistic superpower, ever defeat us?

إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

“If Allah ﷻ helps you, none can overcome you. But if He forsakes you, who then is there that can help you after Him? So in Allah ﷻ let the believers put their trust.”[20]

Then, dear brother, whom do we fear?
Can all the forces of disbelief together even create a single wing of a fly?
Yet Allah ﷻ created them all.
With a single command, He could obliterate every tyrannical force in the world.

But He is testing us.

He ﷻ wants to see:
Who truly believes?
Who loves Allah ﷻ and His Messenger ﷺ more than life itself?
Who fights in His path?

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[18] *Surah Al-Muddaththir 74:31*
[19] *Surah Maryam 19:98*
[20] *Surah Aal-e-Imran 3:160*

Who endures with patience?
And from among us, whom He will choose and honor with martyrdom.

O Muslims of the world! Awake!

Can you not raise the battlefield once again with a thunderous cry of *"Allahu Akbar!*[21]*"* for the sake of Allah ﷻ?
Can you not, with the echo of *Takbeer*[22] after *Takbeer*, bring down every throne of falsehood and tyranny?
Is there not unimaginable power in the blessed name of Allah ﷻ—power enough to burn the forces of disbelief to ashes?

There is still time.
Victory will kiss our feet—*Inshā'Allāh*.
With the cry of *"Either Sharī'ah or Shahādah!"*—rush to the battlefield now!
Allah ﷻ is with us. He is our Lord. He is our Protector, our Friend, our Guardian.

نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾

"How excellent is He as a Protector, and how excellent as a Helper!"[23]

Remember this well—

The believer who raises the banner of *jihad* becomes, by Allah ﷻ's will, a dreadful torment and a terrifying angel of death for all the powers of disbelief. One who truly fears Allah ﷻ, who sincerely seeks His pleasure, who speaks truthfully in his claim, and who has recognized his Lord with certainty—such a one sees all the military and nuclear might of falsehood as no more than the wing of a mosquito or a fly.

A believer who does not understand *jihad*,
Who does not grasp its significance,
Who performs worship only based on whims while ignoring Allah ﷻ's command of striving in His path—
Even if the heavens and earth were filled with such Muslims, not a single throne of falsehood would tremble.

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[21] The phrase *"Allahu Akbar"* (الله أكبر), which translates to "Allah is the Greatest", is central to Islamic worship and is a form of *Takbeer*.
[22] refers to the declaration of the greatness of Allah ﷻ. The phrase *"Allahu Akbar"* (الله أكبر), is a form of *Takbeer*.
[23] *Surat Al-Anfal 8:40*

But if, somewhere in a forgotten corner of this earth, even *one* true believer stands firm on the path of truth and perform *Jihad* in the way of Allah ﷻ— then the forces of tyranny will lose sleep.

To capture or kill him, they will imprison thousands, spill the blood of countless others, and shake the very corners of the world.

O Muslim Ummah!
Have no fear.
Understand *jihad*.
Devote your intellect, wealth, effort, and time for its cause.
Raise the banner of war in Allah ﷻ's path.
Indeed, His help is near.

Allah ﷻ will once again grant us leadership and *khilāfah*[24] upon this earth.
He will free us from lives of humiliation and disgrace.
The disbelievers shall become our foot-servants.
Their daughters shall become our captives.
Through us, all falsehood will be wiped out from the earth.

So, march forward without delay!
Join the army of *Al-Mahdi*[25].
Join the forces of Prophet Isa[26] (peace be upon him).
Join the army of the black banners—even if it means crawling over ice to get there.

Sell the fleeting trade of this world in exchange for the everlasting profit of the Hereafter.

Let not the gentle love of your mother, the tears of your wife, or the innocent face of your child stand in your way.

Let not the towering palaces of the city or the allure of luxurious mansions hold you back from seeking refuge in the dark caves of the mountains.

Do not destroy your eternal palaces of the Hereafter in an effort to save houses of brick and stone in this temporary world.

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[24] Islamic Caliphate- The system of governance under the Caliph, based on the Qur'an, Sunnah, and Shariah.
[25] *Al-Mahdi* (Arabic: المهدي) means "The Rightly Guided One." *Al-Mahdi* is a future leader who will appear before the Day of Judgment to restore justice and righteousness on Earth and lead the Muslim *Ummah*. Read more about him from the book: "The End Of The World: Major And Minor Signs Of The Hour,"by Dr. Shaykh Muhammad Al Areefi, link: https://bit.ly/eowarifi]
[26] In Islamic belief, Prophet ʿĪsā (Jesus), son of Mary (Maryam) عليهما السلام did not die but was raised up to heaven by Allah ﷻ, and he will return to Earth before the Day of Judgment. For more details: https://bit.ly/eowarifi

Do not lower your head before the tyrants of this world out of fear of dark prison cells.

Remember—there is no prison darker than the grave.

Whatever happens, fulfill the longing of the Messenger ﷺ of Allah ﷻ.
Fear nothing.
Join the army of *Al- Mahdi* without hesitation.

May Allah ﷻ accept us for His religion.
Āmīn.

****

Kitabut Tahrīd ʻAlal Qītal

Volume-I

An Eruption from the Volcano

-Mus'ab Yıldırım

****

**** Jazakumullahu Khairan[27] ****

[27] *"May Allah reward you with goodness."*

(Translated from Bengali) Reviews by the respected *Mujahid* brothers of the "*Dawah Ilallah* Forum" (https://dawahilallah.com/) after the publication of the first part of Kitabut Tahrid:

(Post Link: https://bit.ly/tahrid1)

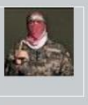
মুহিব্বুল্লাহ
Member

Muhibbullah (Member) : 07-20-2022, 12:42 PM

Jazakallahu Khayran[28]. May Allah ﷻ accept your service. May He make all of us sincere and devoted for the cause of Jihad. May He grant us the ability to present ourselves according to the true rights of the *Deen*.

Indeed, concepts like *Tazkiyah* (self-purification), *Taqwa* (God-consciousness), *Tawakkul* (reliance on Allah ﷻ), *Da'wah* (calling to Islam), *I'dad* (preparation), and *Jihad* (struggle in the path of Allah ﷻ) — are very easy to speak about. But how few are those who truly embody these in their actions as Allah ﷻ desires!

May Allah ﷻ make us people of the heart (Ahl al-Dil), and grant us sincerity in our relationship with Him. Ameen



mahmud123
Member

07-26-2022, 09:53 PM

Wow! What a great post!

[28] [28] *"May Allah reward you with goodness."*

Muhammad Hassan
Member

07-27-2022, 11:29 PM

"It stirred the heart, bringing about a new wave in the realm of thought. I swear by Allah ﷻ, this will bring a new revolution in the world of *Dawah*, *InshaAllah*."

Muhammad Hassan
Member

07-27-2022, 11:36 PM

"May Allah ﷻ increase the strength of brother Mus'ab Yildirim's knowledge and pen, and create a new revolution."

Abu Waalid
Member

08-01-2022, 01:15 AM

"MashAllah ﷻ. I'm really enjoying reading the PDF of the book. I have gained a lot of inspiration, *Alhamdulillah*[29]. I'm waiting for the PDF of the next part."

NABIL AHMAD AL HINDI
Junior Member

09-07-2022, 10:58 AM

Ma sha Allah![30] *BarakAllah*!![31]

Shabab Al Hindi
Junior Member

09-11-2022, 09:00 PM

"*MashAllah*. *Jazakumullahu Khairan*. I really enjoyed reading the book. I gained a lot of spiritual nourishment. *Alhamdulillah*, the words of the book deeply moved my heart. May Allah *Subhanahu wa Ta'ala* accept the efforts of Mus'ab Yildirim brother. May the book *Kitabut Tahrid 'Alal Qital* create a tremendous revolution in the field of *Dawah Ilal Jihad*, and through this book, may a storm of *jihadist* zeal arise in the hearts of every youth in the *Ummah*—this is my prayer in the court of our Lord. Finally, may Allah *Subhanahu wa Ta'ala* grant us all the ability to perform the *Haq (true) Jihad*. *Ameen. Ya Rabbal 'Aalameen*."

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[29] *Alhamdulillāh* (اَلْحَمْدُ لله) means: "All praise and thanks belong to Allah alone."

[30] *Ma shā' Allah* (مَا شَاءَ اللهُ) Meaning- "What Allah has willed." It acknowledges that something good has happened because Allah willed it — not because of our own power or effort.

[31] *BārakAllāh* (بَارَكَ اللهُ) Meaning "May Allah bless you"/ "May Allah increase His blessings or bounties for you.".

Ameer Hamza
Junior Member

09-19-2022, 05:57 AM

"*MashaAllah*. A book that touches the heart. I really enjoyed reading the book. Alhamdulillah. May Allah ﷻ accept and approve of your service. Ameen."

talib
Junior Member

09-19-2022, 11:03 AM

Really it is Tahrid!

Umama Al Bahili
Junior Member

09-30-2022, 11:25 PM

"*MashaAllah*. A book that creates a storm in the heart. *SubhanAllah*![32] A book like this was truly needed for motivating towards *Jihad*. *BarakAllah*. May Allah ﷻ accept the efforts of Mus'ab Yildirim brother. May He increase the sharpness of his pen. I pray that this book creates a true revolution in the field of *Dawah to Jihad*. May Allah ﷻ accept it. Ameen."

Talib Khan
Member

10-09-2022, 07:29 PM

"MashAllah ﷻ! An extremely wonderful description! May Allah ﷻ accept it! *Ameen!*"

Wasim Mahmud
Member

11-13-2022, 06:46 AM

SubhanAllah, a very good step, it will bring tranquility to the hearts of the believers, *InshaAllah*.

[32] *SubhānAllāh* (سُبْحَانَ اللّٰه) meaning: "Glory be to Allah"or "Exalted is Allah, free from any imperfection."

farhad
Junior Member

11-14-2022, 05:07 AM

"O Allah ﷻ, always keep our hearts directed towards *jihad*, and increase the knowledge and strength of the pen of Musab Yildirim brother, and create a new revolution. *Ameen. Thumma Ameen.*"

farhad
Junior Member

11-14-2022, 06:47 PM

"Assalamu Alaikum. Dear religious brothers, after reading the post, I realized that these PDFs need to be printed in book form and distributed. I would like to use my own *jihad* fund to print the 6 volumes of the PDFs in book form. I would be grateful if I could receive the PDF files of all the volumes. Additionally, I am seeking your advice regarding printing the books. May Allah ﷻ accept all of us in the field of jihad, Ameen."

nu'aim
Member

06-13-2023, 11:34 PM

"MashaAllah, a very beautiful post. May Allah ﷻ accept it."

Sabbir Ahmed
Member

06-17-2023, 10:52 AM

"May Allah ﷻ accept this effort. Grant us the ability to shake off our laziness and jump into the battle field. Ameen.

قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ

عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

"Fight them-
for Allah shall chastise them through your hands,
disgrace them utterly,
grant you victory over them, and
soothe the wounded hearts of the believers."
(09 Sura At-Taubah: 14)